



WILLIAM P. KINZER'S.





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1900

THE
RURAL SOCRATES;

OR

AN ACCOUNT OF A CELEBRATED
PHILOSOPHICAL FARMER,

LATELY LIVING IN SWITZERLAND,

AND

KNOWN BY THE NAME OF
K L I Y O G G.

Seest thou a man diligent in business, he shall stand before kings.

Proverbs xvii. 29.

——— Spiritus unus

Per cunctas habitat partes.

Manilii Astronomicon. l. II.

HALLOWELL (DISTRICT OF MAINE)

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towns of the United States.

A. D. 1800.

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P R E F A C E.

THE editor of the present memoirs visited Switzerland nine years after the death of Kliyogg, and saw many who had known him. The famed Lavater, M. Tschiffelli (the chief institutor of the celebrated Economical Society of Berne,) the seventy members of the Philosophical Society of Zurich, and the several hundred members of the Helvetic Society, with the father of the two Mirabeaus, Count Tressan, and Mr. Arthur Young; are additional vouchers to the public, for the existence or for the merits of the subject of the present history. If the great Newton came from the class of small landed proprietors; if the sagacious Franklin began by being a mechanic; and (to say nothing of Shakespear and a crowd of others) if the English Brindley, the Scotch Ferguson, and the German Duval and Ludwig, sprang from the lowest class of peasants; why shall we doubt the reality of a Kliyogg? Unassisted nature can produce personages as extraordinary, as those sometimes arising under erroneous systems of education.—The character then here represented is not feigned; and yet it is as proper for contemplation, as if it had been invented; for even the faults of Kliyogg are instructive.

The only point artificial about Kliyogg is his name. Though surnamed Gouyer, and christened James, he was by his countrymen called Kleinjogg; which is German for *Little James*; (the German for James being taken from the Latin *Jacobus*.) When writing in *French* they by turns however style him Kleinjogg, Kliyogg, Klyiogg, and Klyogg. As such diversity prevails among his countrymen, when describing him in a foreign language, a liberty in favor of simplicity ought perhaps to have been used in the present work in English, by calling him Kliog or Klyog.

Dr. Hirzel, who first made known this person to the public, wrote in German; which is the language of the largest portion of Switzerland. He was by office, first physician to the Republic of Zurich, a member of its Council, and occasionally Secretary to its Senate. His accounts were published at different periods, in proportion as the life of Kliyogg furnished the materials.—The principal of these accounts were gradually translated into *French* by a friend of the present editor, a native of Basle; who had a majority in a Swiss regiment in the pay of France, with the rank of Lieutenant-Colonel. Mr. Arthur Young, since honorably known by his publications, and lately made Secretary to the English Board of Agriculture; struck with the first part of the French publication, procured for it an *English* dress; and annexed it to one of his own works; adding the preface given in our appendix, with the notes still retained in their places.—Mr. Young's own work, and a part of the English translation, were reprinted in New-Jersey in America, in 1792.

The English translation published under the direction of Mr. Young, is nominally adopted here for the part to which it relates. It required,
and

and has received, corrections in every line. Yet since many faults have been still left in it, and some have even been introduced in consequence of an intermixture of styles; a new translation would have been more satisfactory, and certainly more easy; but the conviction of this occurred too late.

The present compilation offers only one original article, besides a few notes; but it is as full of historical matter as the German edition, and far less digressive; it is considerably more complete also than the French edition; and twice as extensive in its essential parts as the English.—It has obtained these advantages by the privilege of rejecting or selecting from each at pleasure.—The liberties taken with the German and French works, have been pursuant to a special authority for the purpose, given by their respective authors. The liberality of Mr. Young also will not allow him to complain of the reform made in the English translation; since he is interested in it by his zeal for the public benefit alone, and not by his personal feelings.

The compilation here offered to notice, professes not to be an original work. It exhibits therefore different speakers, and at different periods; but the differences are made sufficiently distinguishable.

It may be proper to state here, that the Philosophical Society of Zurich (*la Société de physique*) above referred to, which took great interest in Kliyogg; had for its objects, natural philosophy, its application to common life, mathematics, natural history, and medicine.—“Its first volume (says the Swiss author of our French translation,) contained thirteen memoirs, of which seven regarded agriculture solely. Dr. Hirzel’s first account of Kliyogg formed one of these articles; * * * and produced excellent effects. A number of the clergy recommended it from the pulpit to their congregations. I can testify (adds the writer who lived within twenty leagues of Zurich,) that the work even to its smallest particulars, was founded in the most perfect truth.”

As to the *Helvetic* Society, it will be made sufficiently memorable in the course of the following pages.

Something must now be said respecting the title of the *Rural Socrates*, (*Le Socrate Rustique*;) by which Kliyogg has been characterized.—The amiable author of the French translation claims the merit of inventing this title; and Dr. Hirzel confirms his pretensions. The editor indeed has some where seen the appellation in Voltaire, but this author probably only borrowed it allusively from the French translation.

Socrates, the ancient Greek philosopher, was originally a statuary; yet he improved the Athenians in their ideas of morality and divinity. He may even be considered as having influenced the faith of many Christians, since he was the master of Plato, whose disciples in the church of Christ have been numerous and important. Socrates possessed also a mode of inculcating his precepts, since called Socratic, which appeared as singular to his contemporaries as were his doctrines.—Among the various interesting views of the life and conversation of Socrates to be found among

among the moderns, perhaps none will appear more striking to serious minds, than the following by the respectable Dr. Law, bishop of Carlisle.

‘ There was a wondrous man (says the bishop) among the *Greeks*, who has often been compared to *Christ*, and considered as a kind of *type* of him to the heathen ; there being a great resemblance between them in some remarkable particulars. *Socrates* lays out all his time in going about to admonish and reform his countrymen ; which he assures them was a *ministry* enjoined him by the Deity, for their benefit, to whom he supposes himself *given* or *sent* by God : with the utmost firmness, bearing all the injuries and despising the affronts, to which he was continually exposed on that account. He constantly resorts to places of public concourse, and generally grounds his discourses on what occurs there ; making use of every place, and reason, and occasion, to exercise and inculcate his philosophy. He chooses a state of poverty ; to clear himself from all suspicion of private interest, and make his character more unexceptionable, by shewing that he practised what he taught. He avoids meddling with the affairs of the public ; declines posts of authority amongst them ; as these, in such bad times, must have precipitated his fate, before he had done them any considerable service. He perseveres in sifting and examining them, in order to detect their ignorance and presumption and to mortify their pride, on all occasions ; and declares that he must persevere in the same course, even when he clearly foresaw that the loss of his life would certainly attend it : nay, that he would continue this course, though he were to die ever so often for it. When merely out of *envy* he is delivered up to his enemies, and on a most malicious prosecution brought to his trial ; instead of having recourse to the usual way of supplication, and applying to the passions of his judges ; he proves to them, that they ought not to admit of any such application ; he informs their reason, and appeals to their conscience ; and proceeds only so far in his own defence, as would be just sufficient to assert his *innocence* and shew them the great *sin* of persecuting and oppressing it. Instead of using or permitting any other means to avoid his death, he signifies that it was free and voluntary in him, because it was become necessary for the world ; and meets the instruments thereof with the utmost calmness and serenity.

‘ He left none of his philosophy in writing, but took good care, as he said, to imprint it deeply in the hearts of his disciples ; which some of them delivered down to us ; (though in a manner very different from that simplicity, and strict propriety, with which the gospels are recorded :) and, indeed, the effects which his instructions, and examples, had upon them, were prodigious*.’

Such

* See the reflections on the life and character of CHRIST, bound up with this author's Theory of Religion.—The bishop has omitted to mention, that *Socrates* rejected an opportunity of escaping from prison ; and took his poison with calmness, without reviling his persecutors for the injury done to him.

Such is the picture of Socrates ; and it may be asked, wherein Kliyogg resembles him ?—Their characters certainly differ much ; yet in much do they correspond.

The understanding of Kliyogg was indeed less elevated and diversified than that of Socrates, but many will think it equally nervous and correct. If Socrates was the inventor of various new opinions, Kliyogg was the author of several new practices. Socrates attempted to purge the notion of a Deity from pagan grossness ; and Kliyogg preserved it disentangled from hypocritical forms and from fanaticism. Kliyogg possessed, like Socrates, peculiar talents for discourse ; and like him, had for his admirers, various persons high in the conduct of affairs, and many of the learned and polite. Each shunned public offices from motives alike justifiable. For independence of mind and for inflexibility of character, each may be considered as models. Socrates was heroic in the field of battle*, magnanimous with his persecutors, and serene before his judges. Kliyogg not only resisted popular clamors which so often make the brave tremble, and practised generosity towards his slanderers ; but resolutely surmounted almost every internal infirmity and every external difficulty. Socrates commended the diligent, which was all that his situation demanded ; but Kliyogg practised himself a severe diligence, till by habit he had rendered it pleasant. Each according to the extent of his views, studied the influence and bearings of every incident upon the human mind. Socrates alone of the two contemplated the political interests of man ; but Kliyogg equalled him in an attention to man in his social, domestic, and individual characters. Socrates sought to render benevolence and knowledge universal ; but Kliyogg being satisfied with his own benevolence and being more than dubious as to the advantage of reading, was content with enforcing a love of industry, economy, utility, and order.

But in justifying the analogy established between the characters of Socrates and Kliyogg, we must not be thought to place them upon an equality. The one labored for the human race, present and future ; the other for himself, his family, and immediate neighborhood. The one was an enlightened teacher of philosophers ; and the other, a self-taught rustic. The one gave precept and example ; and the other, chiefly example. We are explicitly and pointedly instructed by the one, and we must gather instruction for ourselves from the other. But each in his turn may be useful ; and Kliyogg, for our time and for the many, may even be the most useful. It cannot belong to every one to legislate for the human race, like a Socrates or a Confucius ; but every one has a private station to fulfil ; and, if he is disposed to fulfil it well, he may profit by the history of a Kliyogg.

We

* When Alcibiades was wounded and a prisoner, Socrates rescued him : when Xenophon was dismounted and fatigued in a retreat, Socrates carried him off upon his shoulders. Socrates had both these memorable men for his pupils, and the last for his historian.

We have intimated that Kliyogg was little friendly to learning.—He did not distinguish, it seems, between knowledge and learning, between books useful and not useful. Among vegetables, some are serviceable, some indifferent, some noxious; but Kliyogg, as a farmer, certainly would not have rejected the use of the gifts of nature, because of this mixture in them. In viewing an extensive library, a better instructed man than Kliyogg might exclaim, “how many of these things do I not want!” but even a case like this leads to no other conclusion, than that good books require to be selected, and their number to be increased.—Though many sermons for example, have been printed in different countries, which are of little use in families; it does not follow that sets of family sermons, interesting by their matter and couched in forcible household language, so as to suit at once both children and domestics, as well as the heads of families, would not be serviceable. Kliyogg, like other men of limited education, had his mind too much fixed on single points. He forgets that idle hours necessarily occur through leisure, through sickness, and through age, which require to be filled up; that all farmers have not a mind as original as his own, and requiring as little instruction; that if bad books are the written speech of the foolish, good books are the written speech of the wise, which all persons are thus permitted to read and to consider at leisure; and that there is no better tie to our homes, and to a domestic and a sober life, than books, of which unfortunately the number is too small, rather than too great.

Let us employ the instance of Kliyogg against himself. Had Kliyogg made an occasional use of books, he might perhaps have shunned the danger of drinking; into which he for a time fell, when he first planted his own vineyard. He might also have borne with more resignation and dignity his last illness; for experience shews, that no better support is to be found on these occasions, than religion and reading. If his prejudices against books were just, even the account of his own life would be suppressed, and the benefit of his own example thus be lost to the world.

Kliyogg perhaps had no opportunity to see good books; and therefore might have been excused, had he condemned the majority of books, or had he reproved the dearth of good books for persons in inferior situations, as well as censured the *intemperate use* of reading.—But to arraign attention to all written knowledge, is in effect among the rest to arraign attention to a knowledge of nature; which is indeed one of the most important branches of science. Whoever truly possesses this, has stored up a blessing: (*Felix qui potuit rerum cognoscere causas*;) for nothing then passes, which does not carry an interest with it. In short, whatever the rich and the ambitious may think, observation will ascertain, that where outward circumstances do not trouble, he is the happiest of men who has a laboring hand, a thinking head, and a feeling heart.

Kliyogg's aversion to hypocrisy and ostentation in religion, comes next for explanation.—In Zurich, an ancient and very strict sect prevails; which has encouraged many to affect great zeal for the outward forms of religion. Kliyogg, a pious man, who read at least *one book*, his bible, daily and

and much ; conceived that a Pharisee under Christ, was still worse than a Pharisee under Moses. He opposed then these modern Pharisees ; and had for it the authority of his master Jesus, who thus attacked the Pharisees of old.—‘ Do not ye after the works of the Scribes and Pharisees, for they *say* and do not. For they bind heavy burdens and grievous to be borne, and lay them on men’s shoulders ; but they themselves will not move them with one of their fingers. But all their works they do for to be *seen of men*.’—And again, ‘ Two men went up into the temple to pray ; the one a Pharisee and the other a Publican. The Pharisee stood and prayed thus with himself : “ God I thank thee, that I am not as other men are ; extortioners, unjust, adulterous ; or even as this Publican : I fast twice in the week ; I give tithes of all I possess.” And the Publican, standing afar off, would not lift so much as his eyes unto heaven, but smote upon his breast, saying, “ God be merciful unto me a sinner.” I tell you, this man went down to his house justified, rather than the other.’—And again more pointedly : ‘ Not every one that *saieth* unto me, *Lord, Lord*, shall enter into the kingdom of heaven ; but he that *doeth* the will of my father which is in heaven. Many will say to me in that day : “ *Lord, Lord*, have we not prophesied in thy name ? and in thy name have cast out devils ; and in thy name done many wonderful works ? ” And then will I profess unto them, “ I never knew ye : depart from me, ye that *work iniquity*.”’—Kliyogg, in acting under impressions like these, deserved the thanks of the clergy ; and we find that he received them. It was easy to be a friend to religion, without being friendly to those who debased and made a mask of it.

The industry of Kliyogg rose perhaps beyond the necessary standard ; since few can propose to themselves to pursue only one occupation or to possess only one amusement, namely that of bodily labor. Kliyogg’s thirst for such labor was incessant and implacable, and its effects bore down every thing before it. It was the precise illustration of Virgil’s ‘ *Labor omnia vincit Improbus*.’—But if every one cannot attain to Kliyogg’s passion for such industry, (of which however he succeeded in infusing a portion into his family ; yet at least the powers of this creative quality have become sufficiently manifest in his hand, to make strenuous and steady exertions appear in the light of a profitable duty.—It must be observed here, that the industry of Kliyogg was accompanied with judgment, system, and economy ; and operated through a long period of time.

Without going through the whole of Kliyogg’s persuasions in the conduct of his life and of his family, let it be observed once for all, that it is neither pretended here to recommend his example, nor even to vindicate him from censure, in every particular.—The variety which occurs in the situations of mankind, form likewise a new reason, for leaving the chief

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* See Matthew xxiii, 3—5 ; Luke xviii, 10—13 ; and Matthew vii, 21—23.

of his systems to the quiet comment of the reader. Whatever was right in these, was right by the force of his *reason*; but we must not conceive that he was therefore *reasonable in all things*.

The same reserve will be applied to the chief of Kliyogg's farming ideas; for it is not proposed here to present a complete farming system, but only to relate the proceedings of an individual farmer.

One of the agricultural ideas of Kliyogg will alone be noticed as bearing a particular relation to the situation of agriculture in the United States.—Kliyogg thought that a small farm well cultivated, is more productive and more profitable, than a large farm ill cultivated.—He appears in this to have formed a just decision. A large landed property kept under cultivation, implies a large investment of capital in the soil, large taxes, large fences and large ploughings; such a property is not easily travelled over by the proprietor, by his laborers, or by his teams; it is more difficult to inspect it from the farm house by the eye; more impracticable to protect it from robbery and inroads; it demands more attendants, and more seed; when it becomes likewise the common system of others in the country, it will be found, from the large size of each farm, that the market, the church, the neighbour, and the artisan's shop, must each in effect be thrown at a greater distance; roads also becoming longer, must thence be kept in worse repair; the country will be found less populous within the same extent; and negligent habits will too certainly prevail in every thing, which will in time seize even the moral character of the cultivator.

If it be said, that in the United States each cultivator has to provide for a growing family, as well as to make a large reserve of woodland for fuel, the plea shall be allowed, and with it a comparatively large possession; but the conclusion does not follow, that the *principal cultivation* of the farmer ought to be extended beyond a small portion of this very land.—The monopolist will not the less readily convert his lands into cash, under such a system; for if *contracts* are easily made for large tracts of land, small tracts are those which most readily command a *prompt payment*; and when the farmer has become thriving, he can easily extend his purchases to the satisfaction of the proprietor.

The elder professor Martyn of Cambridge in England, has a sensible note in his edition of Virgil, upon the maxim as applied to the vines, of *Laudato ingentia rura: Exiguum colito*: (Praise large farms, but cultivate small ones) He observes, 'This is an imitation of a verse of Hesiod. The meaning of the poet seems to be, that you may admire the splendor of a large vineyard, but that you had better cultivate a small one: because the labor of cultivating vines is so great, that the master cannot extend his care of a very large spot of ground.—Columella relates a story from Græcinus, in confirmation of this. A man had two daughters, and a large vineyard, of which he gave a third part with the eldest daughter in marriage: and yet he gathered as much fruit, as he did before. Afterwards he married the younger daughter, with another third for her portion, and still found that his remaining third part produced as much as the whole had done: Which could arise from no other cause, than that he

‘ was able to cultivate a third part better than the whole vineyard before it was divided.* * Columella mentions this precept of Virgil with great commendation, and says it was taken from a saying of one of the seven wise men, [*metron ariston*] ; and it was a proverb of the Cæthaginians, that *a field ought to be weaker than the husbandman*. Columella adds, that after the expulsion of the kings, seven acres was the allowance to each person, from which they derived more profit, than they did in his time from large plantations.’—See Dr. Martyn’s *Edition of the Georgics*, book 2, l. 412—413.—The reasoning in this note applies to other farms, as well as to vineyards ; provided the labor on the farm is increased at the same time that the farm is divided. But if a large farm is kept, as it often is in the United States, with little or no attention ; and if the parts are treated in like manner, upon being divided ; the parts will not prosper for being separated ; and this will not be found one of the cases to which the proverb applies, that *the half is better than the whole*.

That cultivation indeed in the United States suffers from the high prices of labor and other circumstances, is well known ; but it is equally certain that it is favored by the land being cheap and by the taxes being low, as well as by the freedom of the government. The woods too abound with the means of making manure, after the manner suggested by Kliyogg ; as likewise with a substitute for common fodder, such as has been used by many farmers, antient and modern.*

Little more remains to be said here of Kliyogg.—If he had faults, as well as virtues, the virtues largely predominated ; and his faults were sometimes even occasioned by his virtues. The latter may however be forgiven, not only as he was human, and himself candid to the faults of others ; but as he wanted the help of examples, of advisers, and of books, to perfect him. It will be chiefly important however to think of his excellencies ; which were numerous, important, and often uncommon. And surely we may pardon much to a man, who formed his character by the power of his reason ; who raised his fortune by the merit of his conduct ; who being uncorrupted by flattery and prosperity, remained to the last what he was in the beginning ; who prescribed nothing to others, to which he did not first himself submit ; who loved the poor, and was honored by the rich ; who was a disinterested friend to the public ; and to public improvements ; who examined the tendency of every action, and never did a thing which was not founded on some well deliberated principle ; who was a Christian after the manner of Jesus, that is, abounding in charity and good works ; and finally died at a good old age, bequeathing to the latest posterity, an example of professional skill, undaunted perseverance, personal worth, civic virtue, and a religion copied from the words of Christ.

A few particulars still remain to be told to the reader respecting the work before him.

* *That is, leaves and twigs, eaten by the cattle dry. See Mr. Young’s Annals of Agriculture, vol. 1. p. 207.*

The notes terminated by the letter F, are taken from the French translation ; those by the letter Y, are Mr. Young's ; and those by the letter E, are new ones added to the present edition.

The denominations of money used are generally English, (or sterling) ; and the amounts expressed are generally copied from the English translation published by Mr. Young, without any examination.

The word *boisseau* has been translated *bushel* ; and perhaps it has the same origin in point of etymology ; but no dependence can be placed on its representing the same measure as the Winchester bushel of England. In truth, the meaning of the word *boisseau* differs exceedingly in various parts of the continent of Europe. This is an embarrassment which cannot easily be removed, and happily it will not be found a very important one.

Various passages in the following history are in effect given in the form of dialogue, though the change of the Speaker is often marked only by the use of *inverted commas*. The editor had to copy what was before him, in this respect ; and Marmontel in the preface to his *Moral Tales*, gives the following justification of the method.—“ I proposed some years since under the article *Dialogue* in the [French] *Encyclopedia*, to banish the *said he* and *said she*, from lively and animated dialogue. I have made the experiment in these *Tales*, and I think it has succeeded. This manner of rendering the narrative more rapid, is troublesome only at first : As soon as we are accustomed to it, it makes the talent of *reading well*, appear to great advantage.”—Cicero however (see his work *de amicitia*) and other eminent persons have adopted the form used by dramatic writers, for representing the charge of speakers in their dialogues ; and as this mode seems the least liable to mistake and loses no advantages, it appears in long dialogues to deserve the preference.

Let it be a concluding remark, that it is impossible at this period to ascertain the exactness of each individual page in the following relation. If either of the respective historians has exaggerated his portion of the narrative (and one only can be suspected of this,) Kliyogg is no gainer by the artifice, however well intended. The reader is never more than in a secondary degree interested by fiction ; and the same qualities which first procure notice to Kliyogg, would still support attention, though represented only in their genuine colors. Nature never forms any conspicuous person, without giving him at the same time what may be called manner and accompaniment. The deception, however, from a few artificial touches can only be slender. If the character of Kliyogg is too *original* to have been invented in the first instance ; the *unity* of it, as it forms a new internal proof of its reality, is no less a check against its being alloyed by what is counterfeit. Reason and habit had so completely the mastery in his man, and the systems of his mind when once conceived were so manifest in all their parts ; that after a given portion of his character has been well ascertained by evidence ; we cannot easily be much imposed upon by the rest. Nor can any thing be substituted in Kliyogg, which will not make us regret the part of Kliyogg which is missing. With this explanation addressed to the critic and the man of the world, and this satisfaction offered to the lover of virtue and of nature ; the Rural Socrates is resigned into the hands of its readers.

This is Roman man, peregrine liber A—MARTIAL.

ADDITIONS AND CORRECTIONS.

Page 1. note, last line but one, for *second* read, third.

p. 15. line 23 of the note, for *corn*, read grain. N. B. This correction must be made throughout the work ; *corn*, in the countries colonized from Great Britain, meaning in general *Indian corn* or *maize*.

p. 16. strike out two thirds of the page, down to the words *finish them properly*, including the note *.—Then make a new paragraph at the words *It ought to be* ; inserting after the word *hay*, the words of Kliyogg.

p. 25. l. 20. for *thirty*, read, ten.

— for the end of l. 22 and for the last line, read, three malters ‡ and twelve bushels of unwinnowed grain, with full thirty bottes (or bundles).

— at the end of the first note F. add, N. B. Kliyogg at last became a strong advocate for clover. E.

— at the end of the second note Y. add the following paragraphs.

In the *Dictionnaire Raisonné Universel d'Histoire Naturelle* of M. Bomare, an account of Spelt is given under the name of *Troment locar*, *froment rouge ou épeautre, ou ble' locular* ; ZEA.—The following is a translation of it.

‘ It is a kind of wheat which is sufficiently well known in the broken and mountaneous parts of Egypt, Greece, and Sicily ; and which is also cultivated, like other wheat, in Switzerland and Franconia. This plant has a fibrous root ; and sends up, like the common wheat, a number of slender stems, about two feet high. Its leaves are narrow, its ears like those of barley, and the grain small and reddish. The grain of this kind of wheat is used for making beer, and even bread ; for its flour is often very fine, and free from any disagreeable taste. It is however dry ; and differs from wheat in being smaller, and more attached to its husk or chaff. The chaff, says Baron Haller, is only to be separated by a machine which gives to the grain a circular movement.

‘ M. Bourgeois observes, that the chaff of the spelt cultivated in Switzerland, is a very good food for horses. It is used instead of chopped straw, being more nourishing ; and is highly relished by these animals, who have it mixed with a few oats : It is much sought after when straw and hay are scarce.—It is also used in Switzerland in the place of straw for bedding for children, as better absorbing their wet.—The antients made of it their *fromentin*.’

Under the head *Millet* (to which M. Bomare refers us at the end of the preceding article,) we learn, that the great millet from Africa, called ‘ also *sorge* or *sorglo*, is cultivated not only in hot, but in temperate climates ; since the author had seen whole fields of it in Switzerland ; and he adds ; that the grain of it which is not full, is a sort of spelt or *froment locar*.’

Mr. Millar in his Abridged Dictionary, under the article *Zea*, refers us to Len. Gen. Plant. 926 ; calling the *Zea*, *Turkey corn* and afterwards *Indian corn*. Linnæus in his Phil. Botan. considers the *Zea* as the Maize of Tournefort. In his Spec. Plant. Linnæus ranges the *Spelta* under the *Tritica*, with the character of a biennial. He thus intimates that it is a winter grain ; that is, that it must be sown in the autumn and reaped in the following year ; and he makes it synonymous with the *Zea ditocops vel*

ADDITIONS & CORRECTIONS.

Spelta major of Caspar Bauhen and Morison. He mentions also a *triticum monococcum*, which is an annual ; and which is the *Zea Briza s. monococcus Germanica* of the two authors referred to in the last sentence.

Zea, which is named from the Greek, is thus spoken of by Pliny. *Qui Zea utuntur non habent Far : Zea Latinus dicitur Spelta*. But in Mr. Spelman's English translation of *Dionysius Halicarnassensis*, Vol. 1. p. 268, we read in the text as follows : " The antients called holy and lawful marriages by a Roman appellation *Farracia*, from the communion of *Far*, *spelt*, which the Greeks call *Zea* ; for this was the antient and for a long time the ordinary food, of all the Romans. And * * * the Romans, from an opinion that spelt is both the most valuable and most antient of grains, in all burnt offerings begin the sacrifice with that." In a note, the translator adds ; *Far* is called *spelt* in our language, though I never saw any of it in England ; but I have seen it as white as wheat bread ; and indeed it resembles wheat in every thing, but the size of the grain, which is less ; and the bread of it is thought to be less nourishing."

These seeming ambiguities or contradictions, as far as regards our subject, may be cleared up by procuring some seed of the *epeautre* or spelt from Switzerland or Germany. As wheat and especially winter-wheat, cannot be raised with certainty in the northern parts of the United States bordering upon the sea, a grain recommended by Kliyogg as a substitute for wheat, merits attention on the part of the inhabitants ; were it only to mix with the moister meal of Indian corn.

It may be worth adding, that the French *Nouvelle Maison Rustique*. (tenth edition) speaks of more than one kind of spelt, and deserves to be consulted also for other particulars on this subject. E.

p. 27. l. 8. from the bottom, after *season*, read, facilitates his work by permitting

p. 28. last line, for *led him to this*, read, confirmed his

p. 30. expunge from l. 23 to l. 28 ; and in l. 22, after *wheat*, read, and consequently the comparative value of an acre of potatoes, to an acre of wheat, is, as ten to six ; a very essential difference ! The comparison is no less unfavorable to spelt ; since an acre produces but four malsters of spelt, which are not more in value than six muids of wheat.—We may likewise add, that the root of the potatoe remains

p. 39—41. Strike out from the words *I am greatly mistaken* in p. 39, to the words *received in profit*, in p. 41 ; amounting to near two pages ; leaving in the place of this some asterisks * * * *.

p. 54. at the word *digest*, (ending a paragraph towards the bottom,) insert a mark of reference ; and the foot of the page add this note.

* Offensive or indigestible food is not here recommended, but food of *slow* digestion ; and this too only for persons possessed of good constitutions and using bodily labor. A little rancid mixture in a meal, with many constitutions will sometimes spoil the good effect of the meal, and disorder the whole body. In like manner, when the period of labor ceases, physicians have observed frequent inconveniences arising, where a strong diet has still been continued. But if it be allowed that ploughmen will not find due sustenance from chickens and light vegetables alone ; it must equally be admitted that children in the arms and delicate females ought not to be indulged in a diet, of which coarse, fat, salted meat makes the principal ingredient. E.

ADDITIONS & CORRECTIONS.

p. 64. l. 5. read, impatience.

p. 71. for the third sentence in the second paragraph, beginning thus, *His animated eyes*, substitute what will be found in the sentence towards the bottom of p. 172, beginning with the words, *His eyes*; printing the passage in Roman letters.

p. 89. last line of the note, after *except*, insert, in the second section of the third part, and

p. 110. for the last sentence in the note substitute what follows. —By this act of Kliyogg, the purposes also of the Sunday, *as a day of rest*, are violated; in which view the Sunday is valuable in the eyes of the mere philanthropist. Surely then the preparation for the Monday's work might either have taken place on the Saturday night or on the Monday morning, without giving the example of premeditated labor on the Sunday; the weight of which labor may not fall upon man, but upon cattle. E.

p. 123. in the note after *yellow* and before the semicolon, insert, resisting the action of fire and of the chemical acids, and commonly more or less transparent

p. 129. In the note, l. 10. for *correction*, read, collection.

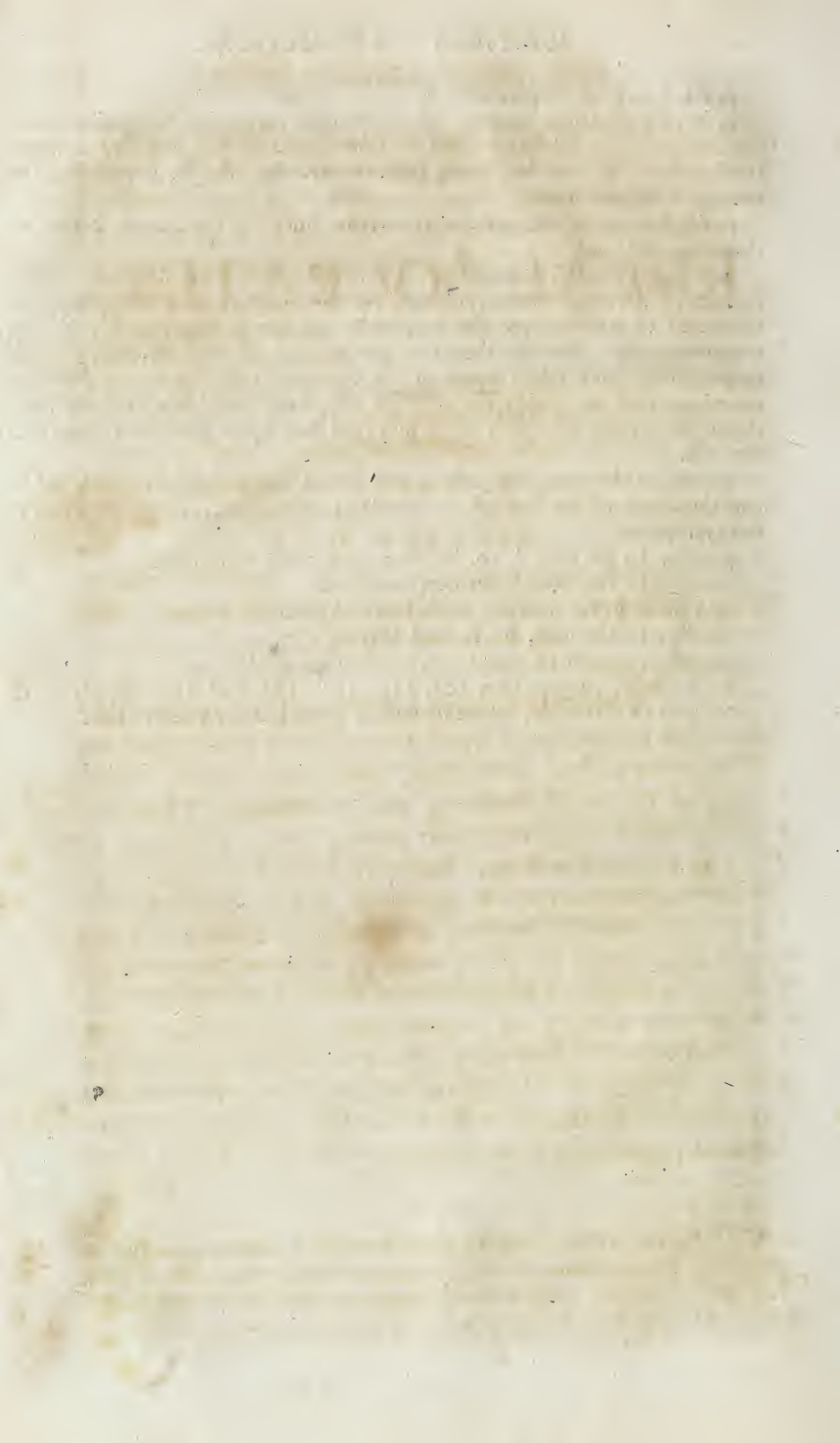
p. 140. In the title, strike out, *and death*.

p. 158. l. 8. for *was not*, read, had not been

p. 184. In the note, for *is*, read, may be

p. 198. l. 14 and 15. strike out, an *outward application*

N. B. In p. 44, 97, 100, 102, 113, 141, 154, and 184, supply an E at the end of each note, where its author is not already pointed out.



THE
RURAL SOCRATES.

PART THE FIRST.

SECTION I.

*Kliyogg's Origin. His Entrance upon his Farm. His
Agricultural Plans†.*

‘I HAVE studied with much attention (said
‘ Socrates the antient Greek philosopher) the characters
‘ of men of every profession, who have been distin-
‘ guished for understanding and prudence. I had ob-
‘ served with surprise, that among those engaged in
‘ the same occupations, some remained in poverty,
‘ whilst others arrived at affluence. The cause of this
‘ difference seemed worthy of particular search and ex-
‘ amination ; and the pains which I employed in investi-
‘ gating it were at length successful.—I perceived that
‘ those who formed no regular plan, and worked only
‘ from day to day, had only themselves to blame for their
‘ want of success. Those on the contrary, who availed
‘ themselves of steady and well settled maxims, and fol-
‘ lowed prudent and fixed plans ; joining, as they went
‘ along,

† Dr. Hirzel is the speaker; this part of the present compilation containing the translation of his *first* account of Kliyogg. Mr. Arthur Young's publication comprized this part, with Sect. II. in the second part, and two or three short articles in the appendix. E.

‘ along, assiduity to attention, and order to exactness ;
 ‘ rendered their task easier and shorter, and infinitely
 ‘ more lucrative. Whoever will study in the school of
 ‘ the latter, will increase his fortune with constant satisfaction to *himself* and in *defiance of every thing*.*

I had the good fortune to meet with one of the characters which Socrates thus describes, in the person of *James Gouyer* ; a native of Wermetschweil, in the parish of Uster†. He was pointed out to me by M. Vœqueli.

James Gouyer presented to my admiring eye, the most exalted faculties of the human mind, in a state of noble and interesting simplicity ; void of pretension and ostentation, and such in short as they come out of the hands of nature. The circumstantial description which I have collected of his management, comprises, in my opinion, every thing which, upon the plan of Socrates, is most important to be known for the improvement of husbandry. Happy shall I be, if my efforts can excite a corresponding emulation among our farmers ! The just praise bestowed on the man whom I have selected for a model, and the honors paid to his singular talents, may at least assure them, that whenever they fulfil the duties of their station with intelligence and assiduity ; like him they will obtain the blessings of Providence, with the universal approbation and esteem of mankind.

The extraordinary person who is the subject of the following work, will be called in it *Kliyogg* (or *little James*;) the only appellation by which he has been known in his own country.—Every thing respecting him, to the least perceptible trace of his character, offers a portrait, the combination of whose parts is so admirable,

* This passage is translated from the French translation ; the original of it not being found as yet in the works of Xenophon, though other passages cited by Dr. Hirzel have been discovered there. E.

† Uster lies in the canton of Zurich in Switzerland. E.

ble, that I should feel much dissatisfied were the smallest particle added to the original.

The character of Kliyogg is not that of a man corrupted by frequent converse with the inhabitants of some neighboring city ; and who has been led to assume, and to be despised for assuming, manners ill-suited to the situation of a peasant : much less is it that of one, whom the society of men of letters, or a superficial knowledge of books, has made a pretender to learning. Kliyogg is obliged to nature and his own reflexions, for all that he possesses, and owes nothing to art. Contented with his lot, he refuses every office, even in the village where he resides.

His brother lives with him : their families, though large, form but one household.—Kliyogg has six children, and his brother five ; who are all, except one daughter, mere infants.—At the death of their father, the family inheritance was divided amongst five sons. The eldest chose an estate for his share ; the two next preferred money ; and our associates remained joint heirs to a tract of land of about ninety-four acres,* which was thus divided :

Meadow ground	15	} Acres.
Arable	45	
Pasture	24	
Wood	10	

Total 94

The value of this farm might be 875l. sterling. It had a mortgage upon it for half that amount at the time of

* Acres, in the canton of Zurich, vary from 30,000 to 36,000 royal square feet. F.

The proportion between the Paris royal foot and the English foot is this : if the English foot be divided into 1000 parts, the Paris one will be 1068 [that is nearly as 15 to 16.] The English acre contains 43,560 English feet : therefore, supposing the Zurich acre be to 33,000, the proportion between the Zurich and English will be, as 10 to 14. Y.
[The difference of the feet makes it less than as 3 is to 4. B.]

of their father's death. Besides this, it was charged with the payment of the younger brothers' fortunes. One of these died soon after, and returned them a part; but by adding a payment to be made to the youngest son, the debt still amounted to 547l. 6s.—This undoubtedly appeared a heavy incumbrance on so small an estate; and the neighboring farmers judged with great probability, that our two brothers must soon sink under it.—Indeed, how could they see any other prospect in their hazardous situation? burthened, as they were, with the management of a farm, whose produce must previously raise an annual rent-charge for the payment of interest; and the land so impoverished and neglected, that it seemed impossible to bring it into condition, unless at an immoderate expence. A family so circumstanced, where there were many to feed and few to work, must occasion great consumption, and afford small assistance towards the cultivation of a farm of such extent. The necessity of hiring laborers also appeared indispensable, and the wages of such were greatly advanced from the manufactures carried on in that part of the country.—Such united obstacles, produced that effect on the mind of Kliyogg which they ought, but rarely do, produce: They animated him with resolution to redouble his zeal and application to surmount them. He reflected on the best manner of improving the property, and pursued it with alacrity and cheerfulness.—Heaven beheld his perseverance with a smile of complacency; and envy itself was forced to acknowledge, that our prudent economist contrived, without the aid of strangers or contracting fresh debts, considerably to augment his fortune. His children are abundantly supplied with food and raiment; the health and vigor of their constitution increases; and he has all imaginable reason to hope that they will, in a few years, be able to assist in rendering his labors still more successful. Punctuality in payment keeps his mind at ease; and the overplus which his economy supplies, enables him

him to extend his improvements, and even to purchase, as they fall in his way, several new pieces of ground.

Kliyogg's live stock consisted of

Oxen	3
Cows	4
Horse	1
Hogs	2

In all 10

His cows are middle sized, according to the breed in his district ; but well fed ; and yield plenty of milk.—The finest cow he values at 3l. 1s. 3d. the second at 2l. 12s. 6d. and the two smallest at 2l. 3s. 9d.—The profits of the dairy are consumed in the family. According to his calculation, exclusive of grass in the summer months, his cows annually eat each two loads of hay. His oxen are large and well made, and cost about 5l. 9s. 4d. a beast. Though they are hard worked, they are in good plight. Their allowance is three loads of hay per ox.—Kliyogg finds it answer to buy two or three lean bullocks every year, and fatten them during two months and an half for the market. The first price of these is commonly 4l. 7s. 6d. and the allowance to each a load of hay, which may be estimated at 1l. 6s. 3d. The selling price of a fat bullock is 6l. 2s. 6d. so that his profit, in reality, is no more than a pistole ; and, small as it is, depends on the constitution of the animal, and the rise and fall of the market.

It is not from grazing therefore that Kliyogg expects advantage, but from an article more to be depended on, the *increase of dung for manure*.

Kliyogg finds his horse more expensive than serviceable, and seems determined to sell him, and lay out the money in oxen. A horse, he says, is a very expensive animal. He requires the same quantity of hay as an ox ; besides oats and shoeing, to the amount of a pistole yearly. The value of a horse decreases with years ;

whereas

whereas an ox, when old and past labor, may be fattened and sold for his master's benefit. In a word, he computes, that two oxen may be maintained for one horse;* and, it may be added, that horse-dung is by no means so beneficial to land, as the dung of horned cattle.

The advantages which Kliyogg derives from his cattle are, first, milk and butter, for family uses; secondly, work; thirdly, *manure*.—He very rationally considers the last article (or manure) as the basis of the improvement of the soil: consequently he has applied the whole force of his care and industry towards its accumulation; and has so well succeeded, that, from his small number of beasts, he collects yearly, about a hundred tumbrel loads.† This is double the quantity he gathered the first year of his farming (which yet was equal to what had been done by any husbandman in the village) and led him to conclude, “that the generality of farmers have too great a proportion of live stock to their ground.”—This conclusion appeared to me at first very extraordinary; and almost tempted me to believe my philosopher a man of paradox and singularity. But his explication of this ænigma, satisfied and undeceived me.—“When a farm,” says he, “is overstocked, the farmer is forced to send his cows, in the summer months, to graze on commons at a distance from their sheds; which is the loss of so much to the farm-yard. The poverty of these commons re-
duces

* This determination of our cultivator is very remarkable, and should be attended to by all English farmers and others, who have an opportunity of making a choice between horses and oxen for the works of husbandry. This peasant attended to the minutiae of the comparison with an accuracy unattainable in his superiors. He worked them, fed them, and performed every office relative to them, *himself*. How particularly judicious therefore must be his ideas of the matter!—The proportion of *two to one* is a prodigious superiority to oxen, absolutely decisive: it is the discovery of a proportion that was greatly wanted in husbandry, and should be kept in memory as a point of knowledge. Y.

† Tombercas,

“duces their milk; and to remedy this inconvenience, the manger must be filled with fresh grass when they are brought home at night; which necessarily occasions a diminution of winter stores. Scarcity of hay must imply a call for straw; which ought to have been entirely appropriated to the use of the dunghill, as without it no improvement of soil can be expected: besides which, bad food is the source of an infinite variety of distempers.” In this manner the judicious Kliyogg pointed out a principal cause of the decline of agriculture in this country.—It is a certain fact, that many of our farmers keep more cattle than they can conveniently support in winter. The arable and meadow lands are, by this bad management, deprived of part of the manure they require. The cattle being enfeebled for want of wholesome nourishment, (particularly towards the spring) lose their milk, or their laboring strength, and frequently die of diseases easily accounted for! These are melancholy truths which experience too well evinces!*

Our sagacious husbandman keeps no more live stock than he can amply support with grass and hay from his own fields. The straw is carefully preserved, and used only

* This part of Kliyogg's economy is very particular! The Swiss farmers must manage very differently from the British ones, to be so overstocked with cattle.—The misfortune in England is, the not keeping enough;—but how a man should in general overstock himself in winter, I know not, without supposing the most egregious folly. Large stocks of cattle are the soul of good husbandry; but winter food should certainly be provided.—The writer of this work does not sufficiently explain the article of winter food: I apprehend it is hay alone: all the straw is for litter: turnips are mentioned, but so very slightly, that one can discover nothing of their management. If therefore hay is the only food, the overstocking is explained; but the husbandry is wretched. Y.

[Query. Does Mr. Young reflect that turnips in countries where the cold sets in early, accompanied with snow which remains till spring, have not the same advantages which they possess in England, of which the climate is mild? E.]

only for litter, of which he is so liberal in his stalls; that the beasts are buried in it up to the knees.*

He is attentive also to gather all the dried leaves, moss, and rushes from his ground, that can serve for litter. The small dead boughs and pointed leaves of fir trees in particular, afford plentiful materials for this purpose; and he employs in this occupation the greater part of the time he can spare from his other work.—A compost dunghill appears to him an object of so great importance to the improvement of land, that, of all branches of labor, he regrets the want of assistants in this the most; and waits as a singular blessing, the time when his children shall be capable of contributing their share: So thoroughly is he persuaded that he wants only laboring hands, to procure fifty loads more of manure, without increasing the number of his cattle.

In prosecution of this design, in autumn, during the moon's increase, Kliyogg goes into his wood with a hedge-bill to prune the supernumerary branches of fir and pine trees; even of those which he thinks it useful to leave; boldly venturing to cut the lower shoots of young trees close to the trunk. These he binds into faggots and carries home; placing them under a shed till a proper season for prosecuting his work.—At leisure hours, and especially in long winter evenings, he prepares these faggots for the purposes intended: an employment so little disagreeable or fatiguing, that it serves him for recreation. He begins with cutting the small boughs away from the larger ones; laying them, with the pointed leaves of these trees, in little heaps, to be used for litter; while the larger and tougher boughs are reserved for fuel. By this method he amasses many proper materials for good manure, that are commonly suffered to rot uselessly in the woods, which is so much
real

* A most excellent practice that cannot be too much admired. It is amazing the quantity of manure that may be raised by such practices; when a man can command a plenty of litter. Y.

real loss to husbandry. To Kliyogg, this discovery is an inestimable treasure, of which we were either ignorant or forgetful. The opinion is farther verified in Zellweguer's description of the mode of husbandry used in the canton of Appenzell. They scatter there dead branches of fir and pine-trees in great roads to be trampled by cattle and passengers; by which means they acquire a beginning of putrefaction, and are converted into manure though of a very indifferent quality.—But Kliyogg, who had experienced how defective this method was, has succeeded in what at first seemed hard to accomplish: namely, converting these very materials into excellent manure. It is known that the resinous and aromatic juices contained in the prickly leaves of pines are powerful enemies to putrefaction: but what obstacles are not to be surmounted by reason seconded by industry? Kliyogg subdued them all, by observing certain rules in the preparation of litter for his cattle, and of the different strata of his dunghill.

In regard to the first article, he seldom removes the litter under a week, strewing fresh upon the top once a day; by which means it becomes impregnated with animal salts, and acquires a very evident degree of fermentation before it is removed to the dunghill.—An objection may arise to this practice, which I myself could not avoid making: namely, that the strong effluvia arising from the fermented litter, must be prejudicial to the health of the cattle. But Kliyogg assured me, that experience contradicted this; and thanked God that his beasts had always been remarkably healthful and vigorous. Nor does this method prevent cleanliness, if a constant supply of fresh litter is attended to; and the cattle are, at the same time, more warm and comfortable.

This exactness is equally conspicuous in the management of the litter when taken away. It is placed in separate layers upon the dunghill; so methodized, that those where the fermentation is soonest to be expected,

may accelerate the putrefaction of others where it is more slow.—In the beginning of autumn he litters his cattle with straw during two months; the next two months he litters them with twigs and spines (or pointed leaves) from fir and pine trees; then straw again, or rushes and dried leaves; then twigs and spines; and so on alternately.

The regulation of his compost dunghill is as follows—Lest the fermentation should be totally suppressed or even checked by drought, he is assiduously attentive to the preservation of a certain degree of moisture. The celebrated M. de Reaumur, in his treatise on hatching eggs in ovens or hot-houses, observes, that when the heat of the hot-bed decreases, it should be watered to increase fermentation. The sagacity of our philosopher has explained to him, that to obtain a manure thoroughly rotten, he has nothing to do but to preserve a constant fermentation by frequent waterings.—To facilitate this, he has sunk near his dunghill seven large square pits, which are planked with wood in the form of boxes. In these pits he keeps the prolific water, essential to so many operations. First, putting some thoroughly fermented cow-dung at the bottom of his wooden boxes, he pours in a pretty considerable quantity of boiling water; and then fills up the pit with fresh water from his wells: this brings on, in three weeks, a state of putrescence; which, without boiling water, could not be attainable in two months. He has thus a perpetual supply of corrupted water, as well for the purposes of vegetation, as to keep his dunghill in a constant state of humidity.*—But as the expence and labor of such a work,

* Were the encouragers of agriculture to compare what is here related with part II, section 5, of that incomparable work of Dr. Francis Home's, intitled, *the Principles of Agriculture and Vegetation*, they would certainly be struck with the exact similarity that appears in the practical husbandry of our judicious peasant, and the Doctor's precepts given as new observations. Kliyogg discovered them by the light of nature; Home, by his knowledge.

work might far exceed the profit : Kliyogg has thought of a means, that, in a great measure, reduces both : this he calls, in his language, “going the shortest way to work ;” which is a fundamental maxim in all his proceedings. In pursuance of it, he dug a well in an orchard adjoining to his bleaching-ground, at a proper height, to convey whatever quantity of water he has occasion for by a wooden pipe directly into the coppers. His reservoirs of stagnant water are sunk below his ills and stables, with the same view to conveniency. There is likewise a trough at the declivity of the dunghill to receive the water that drains from it ; which gives an easy opportunity of moistening the dunghill frequently, without robbing the soil of its share of the stagnant water.

The success of this method of watering his dunghill, suggested an idea of putrefying small twigs of fir or pine, without using them for litter. He lays them in close heaps, pressed down, and covered with earth, to prevent evaporation ; and pours stagnated water on them every day, till converted into rich mould.

Kliyogg is so perfectly convinced of the efficacy of heat in accelerating putrefaction, that he believes all soils,

knowledge in chymistry !—“Let us make,” says he, page 51, “some practical observations with regard to the management of dunghills ; for this is an affair of considerable importance, and in which farmers seem to be very ignorant. Dry vegetables require a considerable degree of moisture before they can be brought to putrefy. I think dunghills are generally kept too dry, as they are commonly placed on a high situation, and are themselves raised to a considerable height. A hollow situation, which will retain the moisture, is the best. Too much moisture is likewise bad. This may be prevented by having hollow places with clay bottoms at the side of the dunghill, into which the superfluous moisture may be allowed to run, and from whence it may be restored again by pumps to the dunghill at pleasure.”—And again, “there are ferments for the putrefactive fermentation as well as the vinous. Hence Stahl, *Corpus in putredine existens*, &c. &c.” If the urine of horses and stall-fed cattle is carried into proper reservoirs, and there allowed to turn stale, it will, if thrown on the dunghill, very much quicken the fermentation. F.

soils, even the most barren, may be rendered fertile by warmth.—Upon this principle * he infers, that an *extremely hot dry* summer will be succeeded by a remarkably fruitful one. “Heat,” says Kliyogg, “putrefies† and enriches.” In consequence of this opinion he told me, about the middle of the winter 1759, that the ensuing harvest would yield three sheaves instead of two : The event confirmed the prediction. He repeated the same thing immediately after the drought of last year, which

* It may be necessary to observe, that where the soil is impregnated with iron, fire will, on the contrary, increase its sterility. The farmer cannot be too careful in examining the quality of his lands by the usual experiments, which it would be well to perfect. F.

† We shall be sensible of the truth of this observation of our judicious peasant, if we extend our reflexions to those countries where the climate, without being excessively hot, is yet much warmer than our own ; and where we shall find a much more vigorous vegetation, than can be accounted for from difference of soil or labor.—Herodotus assures us that the lands of Babylon produced from two to three hundred ears of corn for one. Pliny says, that in Lybia, the proportion was one hundred and fifty : Chili produces from sixty to eighty and a hundred. The fertility in particular districts of Peru, is still greater : There are fields where the reapers gather four or five hundred for one, of all kinds of grain. Mr. Adamson, an ingenious naturalist, attributes the extraordinary fruitfulness of the sands of Senegal to the effects of *heat*. He informs us, that he sowed several sorts of leguminous seeds, which afforded twelve crops in a year. The never failing harvests of Sicily, Egypt, and part of northern Africa, are well known ; as well as the ancient fertility of Corsica and Spain. Let us recollect the former fertility and population of the Holy Land. Let us cast a look towards China, and some particular provinces of India and Persia ;—and we shall be convinced at least, that all things considered, there cannot be so great a proportion of manure, or of indefatigable laboring hands in those countries, as in our own. F.

Thus far the French translator.—But it is not the hot summer in Switzerland which is fruitful : it is the succeeding one. A fallow occurs during the heat, which favors the succeeding crops ; but it is at the expence of the first crop.

The prolific vegetation of certain hot countries is owing to great and long heats, joined to a moist soil or air. Long continued growing weather is equivalent to two or three summers in the course of one and the same year ; and therefore gives room for successive crops in the same year.—For the same reason *inferior* soils in hot countries, if seconded by moisture, yield more in a given crop, than they do in the colder climates of the north. F.

which is verified in the present year of plenty, 1767. It will even appear that the earth has been more lavish in her productions this year than the preceding, if allowances are made for the north winds, which prevailed in the beginning of April.

Our indefatigable cultivator does not bound his improvements within the circle of that quantity of manure which his industry procures from a small number of cattle.—He buys every year seven tumbrel loads of dung from his neighbors, which cost him 1l. 10s. 7d. These he mixes with six tons of peat ashes, which come to about 2s. the twenty bushels.—He finds the effect of these two kinds of manure answerable to the price,

Not satisfied with this, he turned his attention to other methods of enriching his land.—With this view he took a journey into the bailiwick of Regensperg, where they use marle with great success; it being found in abundance below Laguerberg. Having made strict inquiry into its properties and the manner of using it, this species of improvement appeared to him so desirable, that at his return he made many unsuccessful attempts to discover marle in his own neighborhood.—What a pity that this examiner of nature should be a stranger to the use of the *boring instrument* in these inquiries!—As a substitute for marle, his industry discovered a method of improving land that answered very near the same purposes, from a small *gravel*; of which I shall give a circumstantial detail when I describe Kliyogg's manner of preparing his land for corn.—He likewise found in turf, cut from the surface of the pasture or fallow land where the grass is very luxuriant, proper materials, when well prepared, for rich manure. The preparation consists in exposing the turf for two years in open air, to all the influence of the seasons, till it is entirely decayed; when it may be spread with success on meadows or corn-fields.—Kliyogg never suffers prejudice of any kind to lead him to the rejection of new experiments,

but

but thinks them all deserving of attention, and testifies his gratitude to the communicator.—He apprehends, in general, that *all mixture of earths, where their nature is different*, contributes to fertility ; nay, even where the distinction lies only in color ; and he has no doubt of improving a field if, at a moderate expence, he can contrive to carry fresh mould to it of a different quality. Thus a light soil, according to him, is improved by a heavy one ; a sandy soil by a clayey one ; a blue clay by a red clay, &c.

It is in these different modes of procuring manure, and in the continual pains to obtain it, that in the opinion of our judicious cultivator, the fundamental basis of agriculture consists. In truth, lands are more improved, and with less trouble, by proper manure, than * by frequent ploughing or digging ; notwithstanding Tull, an English writer, attempts to prove the sufficiency of the latter alone.—Let it be granted to Tull, that manure has no other effect than to heat and render the earth more porous, from a fermentation excited : Is not this effect more likely to be produced from the facility with which it penetrates according to its nature, the smallest particles of earth when in contact with them ; than from a simple division of these particles by an operation merely mechanical ? It may likewise be added, that the oily and saline parts contained in manure are extremely conducive to the nourishment of plants : Nor is it less certain that an union of these two methods of improvement, is the ultimate perfection of husbandry. It would be for the advantage of every farmer, if he had

* Those parts of rural economics which have divided the opinion of the superior class of cultivators, will by them be very seldom determined : Their ingenuity is too great to admit of entire conviction : The unprejudiced part of the world should, in such cases, be determined by opinions totally unbiassed by *systems*. Kliyogg's testimony in this affair coincides with that of the best husbandmen from the beginning of the world to this day ; and I have found it true from the proof of some hundreds of particular experiments on both gravelly and clayey loams. Y.

had leisure to plough his lands according to the rules laid down by Tull and his imitators, after having first well dressed them with proper manure.*

We

* “Frederic William, King of Prussia, an excellent financier in many respects, and who applied many great ideas to the detail of practice, reasoned very justly in making it an established principle of his political system, that *agriculture is the foundation of the opulence and prosperity of a state*. He encouraged it in the strongest manner, and made regulations in its favour, of which the wisdom was unperceived till after many years. The constant attention he paid to the observance of these regulations completed their salutary effects.—This monarch had understanding to know (and all financiers ought to be proud of receiving instructions from a master) that the most stubborn and infertile soils are meliorated by manuring and ploughing; and that rich lands are made still richer. He therefore insisted that the farmers of his demesnes, and the proprietors of estates in lands, should manure them sufficiently, and plough them deeply and frequently.—When the king was expected to pass through any of the provinces, the gentlemen, the farmers, nay even the peasants, thought they could not pay their court better, than in placing a large dunghill before their doors! A powdered courtier might sincerely deny to this economical attention a place amongst the royal virtues; but the sagacious monarch was sensible, that these dunghills spread over the fields would produce a crop of ducats.—He accordingly had the satisfaction to see, after reigning some years, the sands of the Marche of Brandenburg, and the heaths and morasses of Prussia, covered with a plentiful harvest of the finest corn in the world.—The king, his son, supplied all that was wanting to bring this noble plan to perfection; and we have seen in a very short space of time, the sandy desert, that extended to the very gates of Berlin, converted into excellent land by a kind of economical enchantment.” (Political Institutes, by Baron Biehlfeld. Vol. 1. p. 131).

This monarch in the year 1727, founded in the university of Halle, the first professorship of Rural economy which had been seen in Europe; and the example has since been happily copied in many other universities of Germany. F.

[Without entering into a wide detail of the causes which have favored the improved state of agriculture seen in some parts of Germany, we may observe that some of them may have arisen from the sources here mentioned. Another source is to be found in the impossibility of gaining money by navigation in a principal portion of Germany. Another also has proceeded from the connection which has subsisted between Austria and Holland; in consequence of which the latter has furnished to the Austrian dominions not only many improvements in agriculture, but some capital in money. When improvements were established in some districts, they gradually extended themselves to others. E.]

We shall now take a view of the consequences of the labors of Kliyogg and their agreement with the various soils he cultivated.

His meadow land is all flat, and divided into the following pieces, yielding as under :

	Loads.	Acrer.
An orchard (of which the grafs is mowed and given to the beasts in the stable during the summer.)	0	1
A meadow at the bottom, divided into five pieces, which may all be watered ; producing in hay and after-grafs	12	6
A long meadow, producing	8	4
Another in the Winikin, producing	7	4
	<hr/>	<hr/>
	27	15

n. n. The two last require manure, as they cannot be overflowed. *

He hires moreover in a village adjacent, a meadow of three acres for 4l. 16s. 3d. per ann. which is already greatly improved.—His industry has enabled him to augment his crop of hay eight loads, which is almost one third.—I was curious to know why the long meadow did not furnish so much hay by a load as that in the Winikin, though their dimensions were exactly the same ? He imputed this deficiency to neglect of manuring and labor, as he had wanted time to finish them properly.—It ought to be observed, that the hay was commonly double the quantity of the after-grafs.—An acre of land, improved to the height, according to Kliyogg's computation, will require, for two years, ten loads of dung, or 20 tons of peat ashes† ; and he thinks the latter sort of manure answers by far the best for meadows which cannot be overflowed.

Laying

* Only 4 acres being cut, this is nearly two loads per acre. E.

† This proportion is a point of consequence, and should engage all farmers who have the opportunity of getting peat, to make the full use of so excellent a manure. Y.

Laying meadow under water, furnishes a *second* means of improving the soil so extremely advantageous, that the difference is very immaterial between the crops of a meadow well watered or well manured.* This, indeed, greatly depends on the properties of the water, and the method of conducting it over the ground. Spring-water is, in Kliyogg's opinion, the best; especially when it can be procured immediately from the spring; for he observes that it insensibly decreases in virtue, in proportion to the distance.

I confess that I could assign no satisfactory † reason for

* This is a part of husbandry strangely neglected in England, but of undoubted importance: I experienced it in my Suffolk farm, and yet stronger in my present Hertfordshire one; where any person that will call on me, may see the vast difference between a meadow in the parts watered and unwatered. I had this year (1769) as much hay from off one watered acre, as all the other four unwatered ones in the same field. Y.

† The difficulty is not perhaps so great as may be imagined, to support this observation of Kliyogg's by philosophical reasoning. A deep spring preserves near its source, a temperature nearly the same in all seasons. From eight to ten degrees above freezing, is, according to *Reaumur's* thermometer, the greatest variation. But a stream, whose surface considerably exceeds its depth, will acquire, during the summer solstice, an increase of heat in proportion to its distance from its source. When this is too great, it has been proved, that far from refreshing the grass, it turns it yellow and injures it in many respects.—It is also customary in some countries to overflow meadow land in winter, especially towards the spring; when the water gradually melts the ice that may have lodged; for if this operation were left to the action of the sun, the effects would be too precipitate, and prove highly pernicious to the young blades of grass.—One may naturally conclude, that the water best calculated for enriching a soil, has that degree of temperature already said to be inherent in water, near its source; and that a stream which from the length of its course has considerably augmented its original heat or cold, according to the season, must be more hurtful than beneficial.—It is also to be remarked, that water taken near to its source preserves its original purity; while that which passes over different lands, may be impregnated in its course with particles of tufa (or calcareous grit-stone) or contract a chalybeate or other vicious quality, which may render it injurious to the meadow over which it is to be spread. On the other hand, there may be instances of water being found pernicious to adjacent meadows, but salubrious to those more remotely situated; owing to noxious particles, which it may deposit in the beds

for such a diminution, but did not think myself authorized to dispute the truth of his observation ; having, on all other occasions, found in him those qualities necessary to form the accurate observer : namely, a facility in embracing luminous views of a subject, joined to a persevering attention and an intire freedom from prejudice. I have only to regret, that he is not more anxious to present his ideas with distinctness, and to determine in all his observations the precise proportions and degrees of things. It is sufficient indeed for his own purposes, to have his own conceptions clear ; but this perspicuity, which exists only in his own understanding, does not enable him to communicate exact ideas to others ;—and it is in this particular, that *natural* genius differs from that which is *cultivated* and polished by art and application. The ideas of the person who possesses only natural genius, are peculiarly distinct in his own mind, and descend to the smallest minutizæ with great precision ; but the party neither gives himself pains to develope nor to attach words to them. He makes himself master of the dimensions of his object, and even retains them in a forcible, though at the same time a vague manner ; not having regulated them by any fixed measure ; and therefore the notions of it which he is able to communicate, are always confused and incomplete, and commonly lost

as

of sand or gravel over which it runs, thus at length becoming purified.—But it does not seem adviseable to overflow any land with spring water either during the excessive heat of summer, or the intense cold of winter.—Excellent remarks on the watering of lands are to be met with in a memorial which carried the prize given by the Economical Society of Berne, inserted in their Journal, Vol. II. (sold at Zurich by Heidegguer and Company, and at Paris by Brocas and Humbolt of St. Jaques Street.) F.

The Annotator here, in speaking of the temperature of springs, forgets that this temperature varies in different climates, elevations, and exposures ; corresponding, with considerable exactness, to the average effects of the sun's heat through the year in the place where the spring is found. E.

as to others.* I thought it incumbent on me to engage him to correct these defects. I instructed him in the method of keeping regular accounts of his receipts and expences; and recommended his sending one of his sons to learn writing and arithmetic: nor had I any difficulty in making him comprehend, that by particularizing every article of labor, expence and profit, and marking the progress and minute circumstances which attended his improvements, he would be much better enabled to form a precise and adequate judgment of their value; whilst the wisest man may suffer himself to be deceived as well as deceive others, if he trusts to the uncertainty and deceitfulness of memory.†

But it is time to close this digression, and return to the detail of Kliyogg's observations on the watering of meadows.—He finds that water from mossy grounds is very injurious to grass, and destroys it entirely. Water loaded with calcarious grit-stone, may likewise be of the worst consequence to a meadow; so that the husbandman cannot attend too carefully to his water, otherwise his lands may suffer more from overflowing than from drought.—Nothing ascertains the salubrity of water more than the production of cresses, brooklime, and succulent plants. But when a river is choked with
rushes,

* An important practical remark!—Men instructed by others, remember how they were taught. Men self-instructed, where they attempt to explain, commonly overlook some essential articles; their own systems being founded upon a sort of instinctive persuasion, or upon broken proofs, rather than upon regular deductions. Few things then better mark a knowledge of things and of the world, or form a more important qualification in a teacher, than an accurate measure of the ignorance of others, joined to a happy mode of conveying information. E.

† An excellent remark! which cannot be too often repeated to all farmers.—The experience arising from practical agriculture, bears no proportion to that which is gained from the register of practical agriculture. A farmer knows whether he gains or loses, but in what articles? and in what proportions? How confined is his knowledge in these respects! Y.

* rushes, spear-wort, or moss, its water will be destructive to vegetation.

The rules necessary to be observed in sluicing of lands, are, according to Kliyogg, to take particular care that the principal and dependent channels, be placed in a proper situation to distribute the water over as much of the meadow as possible. The direction of the principal trench ought to run across the most elevated part of the ground, in order to give a due inclination to the collateral branches : nor should it be cut too deep, which would prevent the inundation from being gradually extended over the whole surface. It is likewise essentially necessary to slope the trenches in such a manner, that the water may be carried off with facility, and no part remain stagnant, which would immediately occasion putrefaction : for the turf being once injured, the meadow would soon become swampy and the grass bad. It will also be necessary to change the trenches frequently, filling up those first made ; so that every part of the land may reap, in turn, benefit from this operation.—Our cultivator considerably augments the vegetative properties of the water by mould, procured, as I have already mentioned, from green turf cut from eminences in pasture or fallow land. This he throws into the principal head of water, so that the lesser channels may imbibe and communicate fertility over the meadow.†

The

* This is occasioned by the seeds of mosses and rushes, which the water spreads in its course. Those of moss soon rise and multiply exceedingly, covering the surface of the ground and entangling the fibres of the herbage and grass, till they are stifled, without supplying any nourishing food in their room ; for moss never rises high enough to be touched with a scythe. Or, if hay could be made of it, the cattle would not eat it.—To obviate this misfortune, cinders and ashes may be strewed, which will kill all kinds of moss. And rushes may be extirpated if they are carefully drawn out by the roots ; and the ground drained that produces them. F.

† This is a good thought ; but the benefit (on some soils) of casting *unslaked* lime into the stream would be much greater, and acquired at a much less expence. Y.

● The autumnal grafs, which Kliyogg converts into manure, fupplies him with a *third method* of improving his meadow ; for he thinks it very hurtful to the ground to fuffer cattle to graze late in the year.* Independently of the lofs of fo much manure, the beafts break the turf ; and in a rainy feafon, which commonly happens in autumn, the impreffion of their feet forms fo many cells for the water ; and this water congealing in winter, greatly injures the roots of the grafs.—This is a new proof of the bad husbandry of maintaining a difproportionate number of horned cattle, which occasions the farmer to let them devour every blade of grafs for their fupport, and run the hazard of robbing the earth of its beft fubftance, till, by degrees, the farm is entirely ruined.

Kliyogg is not fatisfied with the improvement of his meadows, but feeks to extend them ; without however deviating from his grand principle, never to purchafe more ground, till he has carried the culture of what he poffeffes to the higheft degree of perfection it is capable of attaining.† How is it poffible, fays he, if a cultivator has not been able to cultivate properly what he already poffeffes, that he fhould be able to do it, if, by increafing his poffeffions, he ftill more overloads himfelf with care and work ?

The fertility of an eftate is always in proportion to the culture beftowed ; nay, it will even be found, that if a man doubles his number of acres, and employs only the fame

* This is moft excellent advice : but through vaft tracts of country in England, they fuffer their cattle to remain in the fields all winter, and even feed with hay in the paftures : there cannot be a more execrable fystem of conduct. Y.

† I cannot read this work without expreffing my furprife, that a book which certainly contains many ideas of culture, equal, at leaft, to any that have been offered to the public, fhould have remained fo long unknown in England. The moft refined experience could not flart a jufter obfervation : it is a leffon to all the farmers of every country in the world. Y.

same number of laboring hands as when he had only half the number, that his estate will clear less than it did before the additional purchase. Thus it is evident, that a farmer may have too much ground, as well as too much live stock.—For our conviction, nothing more is required, than to take a survey of an over-grown farm badly occupied ; where lands, with every advantage of situation, will not produce more than a fourth part of what lands of the same quantity and quality afford, divided into equal allotments, amongst the inhabitants of a populous village.

When Kliyogg converts one of his fields into a meadow, he always chooses the best soil ; and commences the work by clearing it of stones with the utmost assiduity. He then ploughs it, and gathers the stones a second time that lodge in the furrows ; harrows it over ; and when it is quite level and all the small stones picked up in a third gathering, he sows it with grass-seed.—Nor is he very anxious in the choice of seed ; for experience has taught him, that the difference of herbage depends entirely on the nature of the soil and the preparation of the ground. The same meadow that is matted with moss and every kind of unprofitable beggarly weeds, will produce trefoil of the best quality when improved by manure, adapted to its nature.* In this instance,

* Kliyogg, in this remark, displays his real experience.—I have often made the same observation : (but it should be limited ; for if the nature of *perennial* plants be bad, manuring will improve their luxuriance as well as that of the best vegetables).—The following instance, mentioned by that excellent cultivator Sir Digby Legard, is a very strong proof. “ I have often observed fields covered with white clover, where pasture has preceded arable land, without any person’s remembering the sowing of it ; and often, in an old worn-out meadow or pasture, a crop of this will appear after plentiful dunging.—This fact of the white clover springing in great quantities on land, copiously manured, where there was before such manuring no appearance of it, is very curious ; but frequent in northern parts of England and in Scotland.—It is not confined to manuring with dung ; but the same event follows, where a change of soil is made.”

instance, we find a manifest proof of the infinite wisdom and goodness of the Creator. Let but the husbandman fulfil his part of the obligation by industrious culture, and leave the result to Providence. The most wholesome and nutritious plants will grow spontaneously ; the winds will waft from distant fields the most useful seeds, which want nothing but a proper bed to make them vegetate ; whilst noxious weeds, not finding suitable nourishment, will wither for want of the juices appropriated for them.

Till lately, Kliyogg never heard of artificial grasses. The first account of them engaged his attention. The Philosophical Society of Zurich remitted him some pounds of Flanders trefoil seed (*trifolium pratense purpureum majus*. Ray. *Hist.* 944) requesting him to make some experiments.—For this purpose he prepared a piece of ground near his house, in the manner I have described, and divided it into two equal parts ; in one he sowed the Flanders trefoil, in the other common grass seeds ; both divisions were manured in the same manner and carefully watered from the stagnant pools ; and he accurately observed the comparative produce. In waiting the result, he made several other trials of the Flanders trefoil in smaller spots of ground ; some richly manured, others of the same size in an unimproved state.—These various experiments tended to convince him that this foreign trefoil, like the grasses common to our own country, was more or less luxuriant chiefly according

“ made by lime or marle, laid on in great quantities. I have an account
 “ by me of an uncommon large crop, no less than three tons an acre being
 “ produced at Kedgely-Moor, in Northumberland, in consequence of a
 “ large quantity of lime being laid on some acres of black moor land covered with heath : the heath was entirely killed, and this great burthen
 “ of white clover succeeded, without any assignable means of conveyance
 “ of the seed.—I find from other accounts, that the same commonly happens in the county of Galloway, where great quantities of such moor
 “ land have been lately brought into cultivation. Very copious manuring with lime, dung or marle, appears there to destroy the heath, and produce white clover.” *Memoirs of Agriculture*, Vol. I. p. 356. Y.

cording as the soil was more or less manured.—In regard to the grand experiment to find the difference of produce from the seed of trefoil and that of common grass, in ground where the culture and preparation are the same; Kliyogg declares he cannot discern any that is material.—It is much to be wished that sensible and unprejudiced farmers would take equal pains in making experiments on lucerne, saint-soin, and other species of exotic grasses, whose excellencies are so highly extolled in the present age; as by a calculation of their just advantages over our natural herbage, we should be able to determine whether the substitution of them would answer. Some enlightened friends of agriculture have already informed me, that the trials they have hitherto made, fall short of the desired success; and that they find it much more profitable to continue the old method of husbandry, than to use these articles of modern discovery; for instance, the Flanders trefoil; which, in supplying a very succulent nutrition, excites cattle to feed immoderately, and occasions very alarming distempers.*

Kliyogg

* I should imagine the only thing wanting to prevent this inconvenience, is a due regulation of the quantity of trefoil which a beast may eat without hazard, and which never ought to be exceeded. A proportion not difficult to ascertain, with the assistance of a little attention and experience.—The invaluable *Collection of observations by the Agricultural Society of Brittany*, recommends, in several places, what, to me, appears an excellent method. "It had been remarked by the Baron de Pontual, that to "fodder cattle with trefoil only, heated them too much. A native "of Flanders taught him to temper this heat by a very useful piece of "economy.—Amongst the Flemings, where the meadows abound with "this grass, they make layers in their hay-lofts six or seven inches deep, "of straw and trefoil alternately. The straw imbibes the scent of "the trefoil so strongly, that oxen and horses eat both, with equal "avidity. By this means the value of straw becomes equivalent to that "of trefoil, and the cattle are preserved sleek and cool."

There is great probability likewise that Kliyogg was unacquainted with the best method for the culture of trefoil. The same *Observations* inform us, "that it succeeded very well when sowed with oats, which is the last "crop in rotation before the ground is suffered to lie fallow.—President "de Montes, who began to make experiments in 1758, has had remark-
ably

Kliyogg made me attend to a circumstance which may prove the destruction of a meadow if not corrected. This is when the plantane is suffered to predominate ; whose large leaves so totally cover the surface of the ground, that no other herbage can spring up.* He pointed to my observation a meadow, where the plantane was spread over the soil and reduced it to sterility.—The sole remedy for this evil, in his opinion, is to plough up the meadow and sow it with grain for some years ; and afterwards, in the manner already described, it may be converted into meadow again.

Let us now consider Kliyogg's husbandry in his grain lands ; which, in the district where he lives, it is the general custom to separate into three divisions. Kliyogg has fifteen acres in each.—The first allotment is for wheat ; his rule is six loads of manure and thirty bushels of wheat or spelt,† (which last grain he commonly prefers) for each acre. The produce is, in general, more than one hundred sheaves, which, when threshed, yield six sacks of winnowed grain : the sack containing ten bushels, or two coombs and a half. Thus the clear profit of an acre of land is three malters,‡ twelve bushels of grain, and full thirty bottles (or bundles)

ably fine crops of oats. At the time they were ripe, the trefoil was in great luxuriance below, about two feet in height. The manure still remaining in the ground after the first crops are mowed, and the ploughing necessary for the oats are equally beneficial to the trefoil. Experience has convinced him, that with only the additional price of seed, a man may have, for several successive seasons, a rich meadow of trefoil, which may be mowed in most years twice, and in favorable ones three and four times." F.

* This is precisely the case in England ; but the narrow leaved plantane, called in the north rib-grass, is an excellent pasture. Y.

† Spelt, a kind of bastard wheat, which, in a good soil, becomes genuine. Y.

‡ The Zurich malter contains four muids. The muid is divided into four quarters, and when pressed down, weighs about 125 pounds of the marc. F.

dles) of straw.—The second division is sowed either with rye, beans, pease, or oats. The allowance is three bushels and an half of seed an acre. He gathers from this eighty sheaves an acre, which yield annually at least five coombs of grain and forty bundles of straw.—The third division remains fallow.—Kliyogg has also some inclosures, which he sows every year. These are manured twice in three years, which he is peculiarly careful never to neglect ; constantly varying the grain every time.

His computation for ploughing is, a complete day's labor for two men and four oxen for each acre.*

Pursuant to the custom of the country, he gives to the first division three ploughings : namely, in the spring before the month of May, immediately after hay season, and at the end of harvest.—The second division, if it does not interfere with more material business, and can be accomplished without great inconvenience, is ploughed twice ; namely, at the conclusion of harvest and immediately before the seed-time.—Light soils, says he, require to be lightly ploughed ; and on the contrary, heavy clayey ground should be ploughed very deep, that the fine fibres of the roots may insinuate themselves with ease among the particles of the broken clods ; but in a light soil, we must endeavor to preserve sufficient solidity for the roots to strike.—Wheat shoots strongest when there is an interval between the time of ploughing and sowing. Barley is most vegetative when sowed immediately after the plough. Light lands are best for barley, but wheat thrives best on a stiff soil.

Kliyogg likewise observes, that whoever is desirous of constantly plentiful crops, should be sensible how very essential

* This is a remarkable fact. I have, in a former note, shewn, that a Zurich acre is but a little more than three roods English ; consequently this is very poor work for four oxen to perform, especially under the eye of so industrious a man as Kliyogg. I conclude from hence, that the beasts are very mean ones. I used oxen in Suffolk, and a single pair ploughed me an acre a day without any extraordinary exertion. They cost me 15l. a pair. Y.

essential it is, frequently to vary the seed upon the same ground. Thus he is indefatigable in the search of new ; and is so thoroughly convinced of the utility of this rule, that he affirms that there is an advantageous difference in the produce, if he buys seed at a village only four leagues distant from his own. This remark is worthy the attention of some curious naturalist.

Our industrious laborer bestows on his arable lands a kind of manure, whose effects appeared singularly astonishing to me, when he took me into one of his inclosures a little before harvest. A third part of this field, from a deficiency of hands and leisure that year, had been without this manure. I instantly perceived, though little accustomed to these minute observations, a very sensible difference between that part of the field which had been manured, and the other. Kliyogg computed this difference to be one third loss in the crop.—The manure he made use of, was a small gravel of a blueish hue, and bordering upon marle ; the soil on which it was spread being a greasy, reddish sand. Kliyogg discovered veins of this gravel running along the sides of some barren uncultivated hills, in the neighborhood ; commonly on the superficies, or a very few feet below it.—In loading his carts, he throws aside the larger stones, strewing only the fine part on light lands. This is one of his occupations on winter days ; which the generality of husbandmen devote to indolence, or at least to domestic engagements of small advantage. The deep snow that covers the ground during great part of the winter season, greatly facilitates his work by the use of sledges, and considerably lessens the fatigue of the oxen. I saw him last winter in high delight at the appearance of a settled frost, which gave him hopes of a good road for sledges for some weeks.—There seems a great analogy between the operation of this gravel and that ascribed to marle, if it is not indeed the production of the marle itself which is discoverable among the small particles

particles of gravel.—Kliyogg apprehends the salutary effects of this species of manure to arise from the heat communicated to the earth : he also attributes to it the virtue of extirpating baneful herbs, and particularly a kind of *pediculaire* (*rhinanthus christa galli*, Linn.) a plant so destructive to barley, that when it gets the mastery in a field, there is little to be reaped.

By the assistance of this manure, Kliyogg has converted the worst land imaginable into excellent grain fields. He lately bought near an acre of sterile ground for 4l. 14s. 6d. and hopes to make it worth 21l. 17s. 6d. within a few years : a thing by no means improbable, as he has already given specimens of equal improvement, on soils that had been given up from their barrenness or distant situation.—Alterations so astonishing, prove, in a forcible manner, how much foundation there is for his assertion ; that we ought to attribute it to the laziness and unskilfulness of the peasants, if our country does not produce even a superfluity of grain !

Dressing lands with this manure is not a new discovery : the negligence of the peasants seems the reason why it is not more practised.—These alledge, by way of justification, that they will not pretend to dispute its efficacy for a few years ; but that after a certain term, the ground will be as much, or rather more impoverished, than it was originally.—We freely, in reply, grant the operation of this manure to be limited to such a period ; when it ought to be renewed, or some other to be substituted in its place : but is not this the case with every improvement in husbandry ? It is only as the reward of constant and diligent labor, that the earth yields her treasures to man.—Kliyogg supports all his arguments on this principle, which has never deceived him. The fortunate success with which heaven has blessed his industry, encourages him, with assiduous application, to invent new operations, rationally deduced from new experiments in agriculture.—The effects of gravel led him to this general maxim, *that every species*

of

of earth may be instrumental to the improvement of another of opposite qualities. The discovery therefore of a stratum of earth hitherto unknown to him, is as great an acquisition in his eyes, as a purse of gold in those of a miser.

Kliyogg has another peculiarity in the culture of his arable land.—Disapproving the custom of throwing it into ridges, to prevent wetness ; which not only wastes much land, but occasions the roots of the grain on the sides of the ridges to be overflowed as they lie in the furrows between ; he thus remedied the double injury. He changed these furrows into trenches of the depth of about two feet, which he half-filled with large stones, and then covered with pine branches ; spreading the earth taken out of the trenches over the whole.—In this manner he regained so much lost land, and obtained from it as good grain as from the rest of the field.*

By a process nearly resembling this, he has made a very fine hemp field of a piece of ground situated in a sloping bottom, on the side of a great road ; which, after heavy rains, was constantly overflowed by torrents coming from the road, and had been given up as unprofitable.

Our wise cultivator has appropriated a pretty large inclosure to the culture of *vegetables*, such as French beans, pease, cabbages, &c. These suffice for the maintenance of his family during the greater part of summer ; a branch of economy that distinguishes him from the peasants of that country ; who, excepting beet, cultivate very little vegetable food ; which obliges them to consume a much greater quantity of bread and flour, and diminishes, in proportion, the only means they have of procuring money, so necessary to pursue their improvements.

* This is the famous method of draining all sorts of wet soils in England. I do not remember meeting before with any mention of it in the French authors. It is very extraordinary that this peasant, enlightened only by nature, should unite in his little farm, so many of the best practices of European husbandry ! Y.

provements. His children are entrusted with his kitchen garden ; an easy task, adapted to their strength, and which trains them gradually to the performance of more toilsome work.

I pass over in silence, his method for the culture of *turnips* after rye-harvest ; nor shall I expatiate on his manner of *pruning fruit-trees* ; as in these two articles there is nothing uncommon ;—but I ought not to omit his rules for the culture of *potatoes*, as he is the first man in the village who has made them an essential object of attention ; the other peasants being satisfied with having some beds of them in their gardens.* The excellent properties of potatoes and their great utility, have given them, in the opinion of Kliyogg, a very decisive preference over all other fruits of the earth. One acre produces two hundred bushels. The daily consumption in his family is one bushel, and his economy in this article saves a muid of wheat in the space of three weeks. Thus he computes that twenty bushels of potatoes are equivalent to one muid of wheat. According to this calculation, an acre planted with potatoes, is as profitable as ten muids of wheat ; whilst an acre of the best land will scarcely produce four malters of spelt, which, at the highest price, and in the best years, is about the value of six muids of wheat ; consequently the comparative value of an acre of potatoes to an acre of wheat, is, as ten to six : a very essential difference !—We may likewise add, that this root remains in security under ground, free from those dangers to which plants and grains are exposed from the variations of seasons. Neither the nipping frosts in spring, nor snow, nor hail, which so frequently disappoint and destroy

* The culture of potatoes is in a manner recent, and this part of the Rural Socrates was written half a century ago. What appears, therefore, either mistaken or common in the text, must be excused. E.

† Yet there are instances where a hail storm has injured the green stalks above the ground, before the potatoes were arrived at a certain degree of maturity ; which, by preventing farther growth, destroyed the crop :—but this is very rare. E.

destroy the labors of the husbandman; can injure the growth of potatoes.—In promoting their culture we find a new resource against national alarms, and a well-grounded hope that better rural economy, may, by degrees, release us from that dependence on our neighbors, the unavoidable consequence of our present situation.—Let the culture of potatoes once become general, the industrious peasant will procure, from a very small piece of ground, a comfortable subsistence for his family; nor will he be liable to disappointment even in the most unfriendly years. He will cultivate, within a trifle, the same quantity of arable land, and will be able to carry to market the profits of his harvest almost entire; whilst, before this discovery, he expended a very considerable part in his household. This advantage is so manifest, that the culture of potatoes is already common in many districts of Switzerland, particularly in those whose vicinity to the Alps exposes them most to the inclemency of winter.—I apprehend it will not be thought an useless process, if we enter into a circumstantial detail of Kliyogg's husbandry in this essential branch.

When he has selected a proper spot of ground, it is prepared in autumn by ploughing, after first spreading over it some tumbrils of marley gravel; especially if the soil is subject to weeds. Towards the following spring, he lays ten loads of manure on an acre, and ploughs a second time.—He then sets the potatoes in the furrows, two or three together, leaving a foot's space betwixt. The very large ones may be cut in pieces.—His allowance is ten bushels an acre.—Thus planted, the field is covered again with manure, and left in that state fifteen days; * when it is harrowed over.—A dry season is judged best for planting, as it is more likely to kill the weeds which are dislodged; for the success of potatoes chiefly depends on the assiduity of the husbandman in cleaning.

* This operation is probably designed to prevent the starting of weeds. E.

cleaning the ground.—For this reason, great attention is required when the leaves of the potatoes shoot half a foot above the surface, to have it carefully weeded.—When this is done, Kliyogg waters them from his pools. If a fresh crop of noxious plants arises, a second, and often a third weeding is bestowed.—In the autumn, about a fortnight after seed-time, the potatoes are drawn out of the ground. He begins to gather in his harvest by cutting the tops close to the ground : if this can be done a month sooner it answers much better, he thinks, by supplying the cattle with wholesome and well tasted forage.* The ground is then stirred with a pitch-fork to loosen the potatoes, which are gathered in baskets, and carried home in sacks.

When the crop is carefully got in, the tillage is repeated ; and in following the plough, a great number of potatoes that lie in the ground are gathered up. It is then sowed with barley or rye ; and when the harrow passes over, there is a second gleaning of potatoes, which are still numerous. Nor is it possible with the utmost care to prevent many from still remaining, which must be drawn out as soon as the tops appear.—Kliyogg is convinced by much experience, that the crops of rye are as good when sown after potatoes, as in fields where there has been only grain.—The same land may be allotted the third year either to potatoes or wheat. Kliyogg gives the preference to the former ; and approves of planting them alternately, in all his fields designed for grain ; from a conviction that the culture they require contributes greatly to meliorate the ground by the extirpation of weeds, and that varying the production increases the fertility.

Kliyogg,

* However wholesome it may be, it is by no means well tasted : and I know from experience, that cattle, while they are supplied with the common sorts of food, will not touch them. Y. Horned cattle devour them in the northern parts of the United States. E.

Kliyogg, as I have already observed, allows his family a bushel of potatoes each day. They are boiled till sufficiently soft, and brought to table, where each person peels his own share, and eats it with salt : sometimes they stew them, taking care to pare them first, as the cows and pigs find the parings very acceptable.—Our husbandman determined to try if bread could be made of potatoes; but had no success whilst he used no other ingredient ; but with the addition of some of the flour with which they made household bread, they answered his purpose. His method is as follows : Pare and cut them into the kneading-trough ; pour in boiling water enough to cover them ; bruise them till thoroughly smooth : neither time nor pains should be spared to perfect this operation, because it is essential to the making of good bread, that there be no lumps. They sometimes with the common dough take equal parts of mashed potatoes, sometimes a third or fourth part : the bread must be exceedingly well kneaded, and is then very excellent. Nor is it found less nourishing or invigorating to the constitution than when made entirely of wheat.—Kliyogg dried some potatoes in an oven, and then had them ground, in order to see if the flour would make bread without wheat ; but hitherto the experiment has been unsuccessful.* To finish the circumstantial description I purposed giving of Kliyogg's husbandry, there still remains an account of his *pasturage and woods* :

Pasture ground, in this country, is scattered amongst the woods in detached pieces. The soil is in general extremely

* Potatoes are one of the most valuable presents we have received from the new world.—They furnish the country people with a pleasant, wholesome, nutritious kind of aliment, favorable to population. A great part of German Lorraine finds in them a constant support ; and the young villagers there are stout, well-made, and of exceeding robust constitutions. I have seldom seen distempers amongst soldiers, when they had potatoes to boil in their kettle. F.

extremely bad, and the cattle find but little sustenance from its natural produce of rattle-grass, milk-thistle, &c.—There is great probability that these spots of ground were formerly covered with wood, which has been felled ; and that according to the pernicious custom, too prevalent in Switzerland, cattle were immediately turned in to feed. Thus the tender shoots which would have sprouted again, and produced fresh trees, have been nibbled or broken down by the beasts, till by degrees the woods became totally destroyed ; and these grounds thus stripped, have been appropriated to pasturage.—I have taken notice of the little advantage usually reaped from them, when I mentioned the exertions of Kliyogg in augmenting his compost dunghill.—He at first treated his pastures like other peasants ; sowing them with wheat every sixth year, and every seventh with oats : at all other times the cattle grazed there. But he was soon sensible, that by perseverance and assiduous labor, a much more considerable advantage might be gained by turning them into fruitful corn-fields for grain. This was a long time obliged to be omitted for want of laboring hands ; and the greater proximity of his other grounds presented so many immediate objects of cultivation, that he could scarcely devote a moment to his pastures. It is only since his children have made a beginning to assist him, that he has applied his industry towards this improvement.—The first step is digging a ditch of about three or four feet broad and two or three deep round each pasture ; casting the earth in the form of a parapet bank, which remains two years in that state, exposed to the weather : it is then made use of to spread on the most barren spots of the pasture, and to fill up small inequalities of ground ; and where there are large holes, he fills them with stones before he covers them with mould. The land is then dressed with marley gravel and manure, according to the rules observed in his fields for grain ; and it is so amazingly improved, that, in general, it affords his best crops,

crops, which he takes care to vary.—One of these pastures he has made use of for hemp; and it is well known that the best soil is always selected for this purpose.—He delights more in this part of his estate, because he is at liberty to farm it as he pleases, without those restrictions which confine him to established customs in the culture of lands dependent, in some respects, on the village of Wermetchweil.

Five acres of this pasture land, which lie most contiguous to his *Woods*, are set aside for planting.—He leaves to nature the care of sowing pines and firs; not having been able as yet, to gain proper information in regard to planting trees; a species of knowledge with which our country is unfortunately little acquainted. Woods in Switzerland are regarded as wild uncultivated spots, self sown, and requiring no other attention than to cut them down at a proper age.—To this false prejudice, the offspring of indolence and ignorance, we may attribute that scarcity of wood for fuel, which is more sensibly apparent every day.—I remarked just now, that the pasturage dependent on the village of Wermetchweil, had its origin from new-felled parts of the forest, which the cattle had rendered incapable of bearing farther wood, by wounding the young shoots.—To the same cause is owing those desert tracts, sometimes of considerable extent, which are to be met with in our forests, in places where the soil and exposure are remarkably favorable. Happy should I be, were I capable of awakening the attention of my countrymen to an object so essential to public utility, where neglect will, in time, infallibly be productive of ruin.

Kliyogg bestows a *kind* of culture on his *woods*; but with a view very different from what I speak of. His *prime motive*, as evidently appears, is the increase of manure; for which purpose, he collects, with the utmost industry, small branches of pines and firs, with dead leaves and moss. It is with this view also, that he carefully roots
out

out all weeds, ventilates the young shoots, and strips his trees from time to time of branches, almost to the top ; a method which contributes, in no small degree, to accelerate the growth of the trees and augment the beauty of their trunk. The neighboring farmers reject this manner of treating trees as extremely prejudicial ; but Kliyogg troubles himself but very little about their approbation, so long as he is convinced that his pines and firs are equal, and often superior in growth to those of his neighbors.—It must be allowed, that, on the first view, his woods appear thinner, from the openings visible between the trunks where the branches are taken off ; but after a more accurate examination, I found his opinion well founded. I did not see one single young fir that seemed withered and decayed, though the branches of all were considerably lopped.—He made experiments some years since how far he might carry the operation with safety : he reduced the branches of so many trees as the compass of a quarter of an acre afforded, leaving only three knots on any ; the trunks were from six inches to a foot in circumference. He did not lose more than four trees ; the rest, to speak truly, were a longer time than usual in making their shoots, but they afterwards grew as vigorously as others. Kliyogg observed that every year produced a new head to the fir tree, till it arrived at its perfection ; he inferred that the lower circle might be taken off every year without injury to the tree ; and that if pruning had even been omitted several years together, the same number of circles might be taken off with confidence.* I know this practice is contradictory to the generally established theory of the vegetation of trees, and the experiments of the most distinguished naturalists of the present times (such as Hales, Bonnet, and du Hamel ;)

who

* This method of pruning fir-trees I have before heard of answering greatly : but how Kliyogg's pruning his woods for manure can be advantageous I can conceive only by supposing the Swiss woods and our English ones totally different. Y.

who have demonstrated that trees receive their principal nourishment from the humid particles with which the air is impregnated, and which the leaves draw in by suction.—Yet the success of these experiments made by Kliyogg, seems to point out one exception at least, in favor of such aromatic and resinous trees as have spines instead of leaves, which may be pruned with less hazard than other woods. I acknowledge that there has not been sufficient time for a course of experiments capable of establishing this as a rule ; but at the same time I cannot help thinking that the opinion of a man, who displays in so many instances the greatest discernment, and whose observations are so totally free from prejudice, merits a degree of attention which may animate us in the pursuit of more ample discoveries.*

Thus

* The reader, perhaps, will not be displeased with observing the agreement between what is said above, on the nature and culture of trees, with some passages drawn from the article *Arbre* (tree) in the *Encyclopedie*. “The roots of trees, and of plants in general, are analogous to the stomach of animals. It is there the first and principal preparation of the juices *“pieurs.”*

“The culture of a tree, by pruning away part of its branches, contri-
butes more than any other method of industry to their luxuriance ; so
that it may be truly said, the more limbs they retrench in vegetable
life, to a certain point, the more they multiply. Those who have never
seen a tree entirely stripped of its branches to the very root, will consider
it in this mangled state as incapable of recovery, and fit only to be
hewn down : yet if an oak, an elm, a poplar, or any tree, whose trunk
rises in a perpendicular direction, is stripped of its branches from top to
bottom, it will throw out from the lowest amputated parts to the top, an
infinite number of buds every where ; which bursting into leaves round
a trunk thirty or forty feet in height, form a clothing of thick branches
that almost conceals the body of the tree.—In the same manner, a per-
son who first beholds a tree that has lost its head by a hurricane, or an
axe, close to the neck of the branches, would naturally conclude for six
months after, that it was a dead trunk, whose vegetation could never be
renewed. But how great the surprise to observe a tree in these circum-
stances shooting forth, below the wounded part, a profusion of young
branches that form another head ! This shews the almost inexhaustible
resources of vegetable nature ! For it may be confidently asserted, that
from the extremity of the branches to the root of the tree, there is no
“perceptible

Thus far may be affirmed with certainty ; that the roots supply the tree with a vast collection of nutritious juices, which are communicated through proper tubes to all the branches, whether their number be great or small. If, then, according to the method proposed, the number of branches are considerably diminished by annual prunings, this collection of sap will be employed almost entirely to the benefit of the trunk itself ;* and a tree, that is pruned with discretion at a proper season, will increase in size.—I observe farther, that the effect of a constant attention to clearing the soil from weeds, is, the trees throwing up a vast number of suckers ; whereas in the same soil, when covered with moss and briars, the young twigs are so entangled that few can make their way ; and these suckers furnish a perpetual supply of materials proper for manure :—so that Kliyogg regards his woods as resources so much the more valuable, as he draws annually from every acre two loads of litter for his stalls.

The more attentively I examine the economical system of our rural philosopher, which I have endeavored to explain, the more I am confirmed in my opinion, that if we are not supplied at home with grain for our subsistence, it ought much less to be imputed to the sterility of the soil ; than to false maxims introduced, cooperating with the sloth and inattention of our husbandmen.—I conclude farther, that the heavy weight of
debt

“ perceptible space that does not enclose a portion of embryo life ready to appear, whenever the situation of the tree requires an extraordinary exertion of the secret springs of vegetation.” F.

* Ergo, cut a man's arms off and you will increase his height amazingly !—In theory, and according to my observation, all this reasoning is false. How comes it that pollard trees (those whose heads are regularly cut off for faggots) do not bear equal, even in girth, good timber ones ? Even the size they do attain is deformed and odious. Y.

debt under which many of the peasants sink, is not an insurmountable objection to the re-establishment of agriculture. We have seen in the instance before us an estate, whose appearances denounced ruin and decay, having few natural advantages, and being loaded with a considerable mortgage: yet in a few years improved to a height almost incredible, and yielding very near double the crops of grain and hay which it formerly produced.

Some of Kliyogg's neighbors, who are far from being partial in his favor, have assured me, that when he engaged in his undertaking, the lands which belonged to him were ranked among the worst; and that now, in proportion to their extent, they always produce the finest crops in that division. They likewise regarded his enterprize, as I have before observed, as the most rash imprudence, which could not fail in a very short time, to involve the two brothers in destruction; and they expected their bankruptcy every day. This conclusion was not altogether the result of envy, which is ever ready to calculate the possibility of another's ill fortune.

I am greatly mistaken if all indifferent persons would not have pronounced the same sentence on the following question:—Whether a family, consisting of four parents and eleven small children, could be comfortably supplied with the necessaries of life from an estate scarcely valued at 875*l.* which must pay annual interest for 547*l.* 6*s.*? A question which the event has, however, determined in favor of the proprietors, thanks to the activity and wisdom of this extraordinary man.

I will endeavor to render the fact still stronger by calculation; in hopes of exciting, as far as I am able, the emulation of all good farmers.

Fifteen acres sown with wheat, produced 1500 sheaves; which, at the rate of 100 sheaves to sixty bushels of unwinnowed corn, yield 9 malsters 4 bushels.

The

The price of wheat in Switzerland is at least 17s. 6d. the malter ; so that the whole product amounts to*

Fifteen acres sown with rye, at five muids an acre, yielded 75 muids, which at 8s. 9d. the muid, is

Total reimbursement

The tythe of the fields of wheat, amounts to

The tythe of seventy-five muids of rye is

Nine malters, six bushels of wheat for seed, (allowing ten bushels per acre)

Thirteen muids of rye for seed for 15 acres, (allowing three bushels and an half per acre)

Interest of 547l. 6s. at 4 per cent.

Rent of a meadow

Seven tumbrils of stable manure, and six tons of turf ashes

Total expence

Clear profit

If I have omitted the wheelwright, the collar-maker, the farrier, in the articles of expence ; I have likewise omitted the profits arising from the waste ground converted into good ploughed land in the article of reimbursement ; which, as I have already observed, produces grain, potatoes, hemp, and a variety of vegetables for

* As I am unacquainted with these measures, we must consult the proportions.—These 15 acres are about 10½ English, which producing 48l. 4s. 4d. is at the rate of 4l. 11s. 3d. per acre : a considerable produce for so small a farm to yield ;—but we must attribute it to the industry of its excellent cultivator and his ample manurings.—The rye is 11. 3s. 6d. per zere, which is a good crop. Y.

for the use of the table. His orchard likewise supplies him with fruit, his cows with milk and butter, his hogs with bacon.—An accurate examiner of this estimate will observe, on the other side, the apparent hazard to husbandman of unavoidable ruin, by engaging in the improvement of an estate so badly circumstanced, had he not been endowed with intelligence and activity.—These waste and uncultivated fields would scarcely have afforded, in the most plentiful years, to an idle unskilful farmer, the moiety of Kliyogg's harvest; whilst more money would have been expended for the payment of laborers, than, according to the above calculation, he received in profit.

The surplus profits of the year are always employed by Kliyogg in improvements, or in the purchase of land. This he regards as more advantageous, than liquidating the mortgage upon his estate; since he makes much more interest by employing 4l. 7s. 6d. in agriculture, than the four per cent. he pays;* and he considers the reciprocal convenience it is to a rich citizen to have his money on landed security. The only trouble it gives him, is the making his annual payments.—Sensible that the time approaches, when the health, strength, and vigor of his children will lend assistance to his labor, all his plans tend towards aggrandizing his estate; that his posterity may, by his example, be animated to procure,
by

* This maxim of conduct, which is so very unusual in economical minds, shews the strength of Kliyogg's ideas.—It is the misfortune of those who see an object but in one light, who regard the paying of mortgages as the first aim; to apply their money to an interest of four or five per cent. when they might easily command ten or twelve. The one, it is true, is an uncertain, the other a certain income: but how come spirited improvers, manufacturers, merchants, &c. to trade on borrowed money? Not because such a conduct is totally free from objections, but because the advantages more than balance such objections. That mind which beholds nothing but difficulties and objections is mean and contracted: it is an habit that marks a little soul. Y.

by indefatigable industry, an equal share of good fortune and as perfect contentment of mind, as their ancestor enjoys.

SECTION II.

Of some philosophic and domestic particulars in the character of Kliyogg.

WHAT is most amazing, and merits our particular attention, is, that all these improvements are effected with so few hands : a family of four adult persons ; two of whom are women, who have few hours to spare from domestic employments, and the care of educating and working for their children !

The unproductiveness then of our soil is not the necessary consequence of want of inhabitants. It is not the deficiency of hands, but the progress of sloth and indolence which ought to alarm our fears : it is this which induces the idle part of our people to prefer the less toilsome, but more precarious works of the *manufacturer*, to the rough but more manly exercises of the *husbandman*.—The extravagance of our artificers, affords another source of calamity which is daily augmenting. We must necessarily conclude from these considerations, that before agriculture can be brought to perfection in this canton, a thorough *reformation of manners* must be introduced.—When the peasants shall be animated with a true ardor for rural occupations, it will then be the proper time to think of adopting the new husbandry ; and exchanging the ancient modes of cultivation for a more perfect system, established on experimental demonstration.

Our

Our philosopher Kliyogg is invariably of this opinion. "You cannot conceive, Sir," he has often repeated, "how many grievances would be redressed, if the government and the inhabitant of the country mutually concurred in promoting the general good. Our lands want only to be cultivated with more understanding and industry, to supply a sufficient quantity of grain for our use ; but unfortunately we err in these two particulars.—The peasant is seldom enlightened enough to discern his real advantages.—It must be then from the magistrate, who is appointed by the state to watch over the good of the community, that we can hope for relief. It is they who should prescribe to cultivators the best methods of husbandry ; and exert the authority lodged in their hands, to oblige the idle to work or to punish their obstinacy. The public officers should attentively inspect the conduct of every individual ; leading back to their duty such as have deviated from it, by reprimands, menaces, and salutary correction.—The clergy might be peculiarly instrumental in this laudable work, were they more assiduous in admonishing their parishioners, either from the pulpit or in their pastoral visits, to the uniform practice of the duties of christianity : and if they inculcated without ceasing, that the essence of piety consists in exactly performing towards our neighbors what justice dictates, or in other words, in rendering to every one his due. These gentlemen have commonly a great deal too much learning in their sermons. They seek tedious and labored explications of their text, which the peasant is incapable of comprehending ; instead of informing him in a simple manner how he ought to regulate his conduct. Hence it follows, that the villagers (far the greater part of them) imagine that they have fulfilled all that religion requires, in going to church, saying their prayers, and singing psalms ! and that they may then indulge

“dodge themselves with impunity, in luxury * of ap-
 “parel, and excessive gluttony in eating and drinking.
 “Thus they begin by dissipating their patrimony, and
 “end by defrauding their neighbors. There is, in my
 “opinion, ten times more evil in cheating a man of a
 “single farthing, than in omitting to hear a sermon.—
 “None have a right to expect a benediction from hea-
 “ven, but those whose probity is irreproachable, and
 “their industry indefatigable; and who thus earn their
 “bread by the sweat of their brows! A diligent hus-
 “bandman knows not what a bad year is, nor suf-
 “fers the serenity of his mind to be ruffled at storms
 “and tempests. An indolent one, on the contrary, ex-
 “pects all from Providence; and complains of the par-
 “tiality of fortune, because his harvest is worse than
 “those of his industrious neighbor.—The magistrate of
 “the districts, ought, on their side, to enforce corporal
 “punishments and pecuniary fines on persons, who
 “refuse to labor notwithstanding the exhortations of the
 “clergy. For this purpose, they should make frequent
 “and regular circuits in their district, and examine ac-
 “curately the culture of the farms: they should distin-
 “guish and reward those amongst the subordinate hus-
 “bandmen who give the most evident proofs of labor
 “and application; whilst they should treat with the ut-
 “most severity, such as are notorious for laziness and
 “inactivity. Good God!” exclaimed he, “what would
 “be the prosperity of these cantons, if such measures
 “were pursued! and what an abundant enjoyment we
 “should have of all the necessaries of life!”†

Kliyogg

* Many readers may be surprised to hear peasants accused of luxury in apparel; but those who have been in Switzerland, are sensible how much the women, in some districts, particularly the unmarried, merit this reproach. F.

† The police of the Swiss admitted of the above measures.

* Kliyogg exercises all the duties of the *master of a family*, though he is the younger brother. He who has the priority of birth, has a sufficient degree of information and

* As the English translator has here passed over more than nine pages unnoticed, containing a conversation between Kliyogg and our author, an extract follows of so much of the passage as is interesting.

"When you have meditated well upon objects tending to the public utility (says Kliyogg) propose them with energy and zeal, and let the manner of executing them be a model of fervor and activity; and the blessing of Providence will not be wanting. You will always obtain a part of what you seek; and the first successes, however faint, will not only suggest the trial of new expedients, but will give you courage in your farther efforts. To day, one point will be gained, tomorrow another, and insensibly your work will receive its full accomplishment.—It was not all at once, that I succeeded in improving my lands; many years passed away before I could perceive that I had made any advance; but this did not discourage me.—You doubt the approbation of the public; but why should you doubt that what is honest and useful will at last obtain its concurrence? There is something within us, when we hear the truth, that says *Yes* to it, however disagreeable it may be. Do not be disheartened yourself, and in the end you will perceive, that every one will be ashamed to refuse you his approbation.—But my dear Kliyogg (replied our author) success in your case is a constant motive to activity; every stroke of your hoe is a step forwards, and makes you approach nearer to the objects you have in view; whereas in working for the public we often see, in a single instant, the fruit of all our labors vanish, and projects rejected which are the best intentioned and contrived. Such contradictions dishearten public men; their zeal cools; and when no remedy appears, they leave things to take their course.—This (exclaimed Kliyogg with vivacity) is exactly what ought not to be; for it is precisely *then*, that efforts ought to be redoubled. The more pressing is the call, the more ought we to be convinced of the necessity of an immediate attention to it. And is not the internal satisfaction which we experience, when we know that we have done our duty, of itself a recompense; and the first that can be proposed? Trust to Providence; every useful attempt, however frustrated, may at another season produce salutary fruits. Often, when the state of the seasons has seemed to take away all hope from me, Providence has favored me at the time of harvest with a sufficient crop; and he who reckons upon Providence when engaged in an honest enterprize, according to the apostle, *always lives in hope.*"

Kliyogg in the above conversation, seems to agree with the late Dr. Jebb of London, who in his political conferences used to remark, that no effort

and reason to acknowledge the superiority of his brother's genius and talents, and to resign, in consequence, the sole direction of every thing to his administration ; satisfied with seconding that ardor of which he is furnished with the example.

In admitting the system which Kliyogg has formed respecting the obligations of the head of a family, few men would be tempted to envy him that honor.—According to him, the master is to be the first to commence all sorts of work, and the last to leave them. The very essence of his authority consists in being a living pattern to every individual of his family. “ Without this, “ (says he) all efforts are vain, all cares are useless : “ the master of a family may justly be compared to the “ root of a tree, which gives life and strength : if the “ root ceases to vegetate, the tree, however healthy “ before, must perish with it. With what confidence “ can a master exact of his servants to labor with un- “ relaxed ardor, when he himself is the first to discov- “ er weariness ? With what expectation of obedience “ can he regulate and order the business of the day, “ when his laborer understands how to methodize it “ better ? Such a master will be the sport, the jest of his “ domestics ; and if his ignorance is accompanied with “ obstinacy, the execution of his orders will be an in- “ tolerable burthen. On the contrary, if the intellec- “ tual faculties of the master are evidently more en- “ larged ; if it is he who sets the most industrious exam-
ple ;

effort is lost.—Kliyogg also agrees with Confucius, one of the most wise and amiable of men. “ There is only, says the Chinese philosopher, the “ sage who is always content ; for virtue renders his soul tranquil : noth- “ ing troubles or disturbs him, for he does not practice virtue in order to “ be *recompensed by it* : the practice of virtue is the sole reward for which “ he hopes.” Many of the Greek philosophers, (who however fell far short in general of Confucius, as to diffusive benevolence, since Confucius knew that the best *patriotism* is that which is founded on a love for the *whole hu- man race* ;) many of the Greek philosophers have uttered similar sentiments respecting a *disinterested* pursuit of virtue and of what is useful. E.

“ple ; there will not be a servant in his household but
 “will glory to emulate their master’s conduct.

“I was requested by a particular friend (said Kili-
 “yogg lately to me) to shew his servant my method of
 “manuring with marley gravel. This lad, does not
 “want capacity, and is, as you see, strong and robust ;
 “the misfortune is, he is not always hearty in his work.
 “I took the lad into the field with me : he shared my fa-
 “tigue early in the morning, and worked close by my
 “side late in the evening. He seconded my labor bet-
 “ter and better every day ; and I could not avoid
 “admiring his vigor, dexterity, and diligence.—
 “The next time I saw my friend, I could not for-
 “bear observing the great injustice he did his servant
 “in accusing him of idleness, for I had never seen any
 “body so remarkably indefatigable.—He protested to
 “me, on the contrary, that whenever he went to over-
 “look his laborers, he always found him unemployed.
 “—Is he equally idle, said I, when he works in the
 “same spot of ground with your self ?—That is a point,
 “replied my friend, I cannot determine. I hire him
 “to do the heaviest part of the business, in order to be
 “exempted from too great fatigue myself : all that
 “seems necessary for me to undertake is, to give proper
 “directions, and to have an eye to their execution.—
 “You regard the rougher part of manual labor, inter-
 “rupted I, as a painful employment ?—I at least think,
 “said he, it is permitted us, when we are rich enough
 “to afford it, to enjoy a reputable and honorable re-
 “lease from it. Were we denied this privilege,
 “what difference would there be between opulence and
 “poverty ? And where would be the advantage that Pro-
 “vidence has dispensed to us a larger portion of wealth ?
 “—If this is your way of thinking, I replied, it no lon-
 “ger amazes me that your servant is idle during your
 “absence ; for, fairly speaking, is it not natural that
 “every one should be solicitous to pass his time as com-
 “fortably as he can ? But I find we think in a very dif-
 ferent

“ferent manner ; I am never more satisfied and happy
 “than when I am working myself.—And I must
 “be a convert to your way of thinking, my dear
 “Kliyogg, pursued my friend, from a sense that it is
 “founded on reason ! I will never, for the future, com-
 “plaisantly listen to my wife’s opinion, when she per-
 “suades me not to harass myself so much ; and tells
 “me that I have enough to live upon, and am not un-
 “der the necessity of shortening my days by hard la-
 “bor !”

Kliyogg no sooner forms a resolution, of whose propriety and rectitude he is convinced, than, with unconquerable firmness, he insists that all the family shall concur in it ; and when he regards any custom as pernicious, or even of no real benefit, he obliges every body to reject and abstain from it.—It is one of his principal maxims in farming, *to begin by removing all weeds before he attempts to mend the soil* ; otherwise, manure, instead of being advantageous, only serves to multiply those spongy plants which suck all nourishment from the crop. On the same principle, he says, a house cannot support itself where idleness, luxury, and dissipation are predominant, though the most proper measures in other respects are taken to make it prosper.—From this persuasion he made use of the most vigorous efforts for extirpating all bad habits which had crept into his family. Many prejudices had he to encounter ; many contradictions to cope with from wife and sister, whom he found great difficulty in convincing that they ought to rectify domestic abuses, which long habit had, in some measure, rendered sacred : yet his fortitude always triumphed over their resistance.—The applause and approbation his economic improvements met with from some of the principal persons in the canton, contributed not a little to reduce to reason these intestine fermentations.—At present, concord presides at his board, and there seems but one heart and one will. So true is it
 that

that the encouragement with which a government honors the subjects who distinguish themselves by useful discoveries, or beneficial examples, makes an impression on others, and induces them to endeavor at an imitation.

Kliyogg kept the only *tavern* which there was in the village ; from which there resulted, in appearance, considerable profit towards house-keeping.—Accurate examination soon convinced him that this was a mistake : he shuddered at the thought of the bad impressions and dangerous examples his children would receive from the guests who frequented his house ; the greater part of whom waste in a tavern that time, which is most precious for work ; wantonly dissipating the money which ought to be employed to the advantage of their domestic affairs, till their strength is enervated, their understanding and reason totally degenerate, and they are incapable of applying to the occupations or duties of life.—These reflexions led him to a determined resolution not to allow any of his customers more wine than was necessary to recover and recruit the consumption of spirits, occasioned by hard labor, or the fatigue of a journey : the sole use for which wine seemed destined by the Creator. He fixed, from his own experience, that quantity to a pint ; and maintained his resolution with the most rigid exactness.

Such a proceeding was very soon attended with the loss of the greatest part of his company, and with them of the profit arising from his business.—The two sisters (one of whom had been brought up in a tavern) were filled with resentment ; and attacked him in very severe terms. “ We have always foreseen, said they, that
 “ your unaccountable singularity would prove the
 “ ruin of your family. The world has long taken notice of it ; and the better part has prophesied that no
 “ luck would happen ever since you began to deviate
 “ from the customs of our wise forefathers ! You see
 “ what fine effects your obstinate caprice has produced,

“ in depriving us of the ready money we were daily receiving from our customers ! Is not this to take the bread from your children’s mouths ? Our poor little ones, must soon be reduced to beg from door to door ! — Hope better things, good folks ! (replied Kliyogg, with a composed tone of voice, and a smiling countenance :) Examine all circumstances with deliberation before you condemn me. Have I ever refused my children any thing necessary to their happiness ? I thank God for having enabled me to supply them with wholesome food and proper cloathing ! ” — “ We do not deny it, (said they) but as they grow older, will it not require more to maintain them ? ” — “ True ; but their strength will increase in proportion, and consequently the time is drawing nearer, when they will be able to assist in improving our estate. Are not the crops considerably larger than when I first entered upon farming ? And is not it apparent that nothing is wanting but more hands to make a further augmentation of our income ? ” — “ We have no objection to make to that point. But why is the profit we draw from the tavern to be despised ? This, added to what you make by farming, would be a great assistance to the family. ” — “ You omit in your calculation, (said Kliyogg) that there must be one servant extraordinary to wait on the company, whose labor is entirely lost to the farm. ” — “ We acknowledge that the article of husbandry may suffer a little ; yet the advantage is far superior to the loss. ” — “ I am ready to admit, (said Kliyogg) that our advantage from the tavern is proportionably more lucrative than from the farm ; yet can you believe that the money acquired by indulging the vices of our fellow-creatures will be attended with a blessing ? Are you deaf to the sad complaints which are poured forth incessantly by the wives of professed drunkards and debauchees, at the cause of their unhappiness ? Does not every day afford instances of sons who have great
“ wealth

“wealth left them by their fathers, advancing with
“hasty strides towards ruin, by abandoning themselves
“to intoxication and sloth ? Is it not reasonable to fear
“that these unfortunate families plunged into misery,
“will cry aloud for vengeance against the infamous a-
“varice of tavern-keepers, who have contributed to
“the dissipation of their wealth !”—“There are, how-
“ever, to be found, landlords who may be called for-
“tunate ; and, who have acquired great wealth by
“their business.”—“Acknowledged ; yet how rare
“are the instances of their continuing rich to the third
“generation ? Their children insensibly accustomed to
“a libertine life, lose all inclination for industry ; in
“accumulating riches at the expence of others, they
“grow imposing and wicked : and would you wish
“to expose your children to the like temptations ?
“Would you wish that all the fatigue and trouble we
“have endured in the culture of our land should prove
“useless ? and that our children, corrupted by bad ex-
“amples, should be abandoned to beggary, and expend
“more in one day than they can gain in twenty years
“by this unworthy occupation ?—Heaven forbid, but
“no one ever asserted that these consequences must in-
“dispensably happen.”—“The probability is surely
“that this must happen ; and do you not daily see with
“what facility children adopt bad examples ?”—“We
“must allow it.”—“Suppose then that to happen,
“which you thus admit to be possible ; with what un-
“ceasing reproaches would your minds be depressed,
“for having been the cause of your children’s depravi-
“ty ? Whereas, if you follow my advice, you may in
“truth, amass less money ; but our children, inured to
“labor, will be contented with the produce of their
“land, and the blessing of heaven will visit them, as it has
“visited us !”—“Well then you must pursue your own
“course ; we are always obliged to submit to your
“opinion, even though we are sure you are in the
“wrong ;

“ wrong ; but remember, if the event involves us in
 “ want and misery, you are answerable for it.”

Such was commonly the parting word of that contradictory spirit which opposed the invincible constancy of our philosopher, who persisted here in the wise resolution he had taken.—The inhabitants of the village made it the object of their derision, and engaged one of their companions to open another tavern, but to their great detriment ; and many parents, distressed with the irregularities of their sons, which daily grew worse and worse, complained to Kliyogg himself of the bad tendency of taverns, and that the money squandered there would reduce them to ruin.

He discovered another cause injurious to the prosperity of families, in the custom of making *little presents to children at christenings, or for new-year's gifts*.—“ These gratuities (said Kliyogg) habituate them early
 “ in life to acquisitions by other ways than industry ;
 “ which is sowing the seeds of laziness, that source of
 “ all evils : besides, presents on these occasions, consist of unwholesome delicacies, which are at least superfluous ; or of expensive toys of no real use. People
 “ are obliged to return these civilities to their acquaintance ; and, however small in appearance such trifles
 “ may be, they amount to a sum in the end of the year,
 “ very often burthensome to a family.”—He made it a rule, therefore, to receive no presents whatsoever for himself or children, from godfathers or relations ; and never to make any, except to real objects of charity, such as persons whom age or accident had rendered incapable of procuring a subsistence.

He blames all those who bestow *alms on undeserving objects* ; considering it as an injury to society ; and that those who distribute their wealth in injudicious benefactions, render themselves responsible for the dangerous consequences resulting from them.—These persons, says he, think to purchase by their alms, a benediction

dictum from heaven, commonly in favor of their own illicit pursuits after gain ; while their gifts, by indulging beggars in idleness, encourage them to the commission of every sort of crime, such as theft, imposture, and lewdness.

Of all the rules of conduct practised by Kliyogg, there are none which have cost him more trouble in the execution than the two last. He has been accused of unparalleled severity towards his children ; and branded with insufferable avarice and inflexibility to the poor.— But, unmoved by these reproaches, he has persevered in a resolution whose rectitude he acknowledged. His children, it is true, never experience the rapturous sensations which are excited by costly presents ; but they are so much the more contented and gratified with the enjoyment of what is necessary and convenient for their station.

The first time I went to visit him, I was desirous of leaving a pleasing remembrance of me in the minds of his children by some trifling presents ; and was somewhat surprised not to find in them the least inclination to accept them. Their father desired, at first, that I would not give myself so much trouble ; and as I took his manner of declining only as a compliment, my offers were continued ; but he insisted still more vehemently that they should not be repeated.—In vain I remonstrated that it was right for young people to have proper indulgences, and that what I begged their acceptance of was a trifle. It is not, Sir, said he, with some emotion, the value of what you wish to give my children, that causes this repugnance ; but my persuasion of the dangerous consequences to them attending these sort of gifts.

He exerted equal firmness in banishing those *distinctions annexed to particular days* ; for at his table there is no preference in good cheer given to Sundays or Festivals, the conclusion of hay or corn harvest, or christenings,

ings, or country wakes. —It appeared to him absolutely inconsistent with reason to allow the body more nourishment on days of relaxation, than on days of labor; when the strength, exhausted by painful toil, has much more occasion to be recruited. He therefore regulates the food according to the nature of the work; and prepares his laborers not to expect any extraordinary feast at the end of harvest. —“This is not the effect of covetousness, (he says to them) for I shall spend the same money that others do; but it shall be in maintaining you better every day when your work is most fatiguing.”

Kliyogg drinks *no wine at meals*; but carries his pint with him into the fields; and uses it as a restorative, when he finds himself sinking under the burthen of labor.

He fattens *pigs* for the use of his family, like other farmers; yet pork is never a separate dish at his table; but a certain quantity of bacon is dressed daily, cut in small pieces, and mixed with some kind of vegetable: this, he finds, renders the vegetable a more invigorating diet. —He is of opinion that food of the hardest digestion, affords the greatest degree of nourishment. For this reason he gives potatoes the preference over other roots, and rye bread over wheat. —This conviction he draws from his own experience; in which he cannot easily be mistaken, as he labors incessantly in an equal degree; and has constantly observed that his strength is much sooner exhausted when he feeds on delicate meats, than on those which are gross and more difficult to digest.

But the first and most material object of his care is, the *education of his children*; which he rationally considers as the most sacred of all duties. He regards them as so many pledges intrusted to him by the Divinity, for whom he is to smooth the road that leads to true happiness; convinced

convinced that justice would be required of him, should he direct them wrong.—His great principle on this head is to prevent the entry of false ideas and irregular desires into the mind while tender. Observation has taught him that children imitate the manners and actions of older persons, with whom they live ; and he apprehends that, by a due government of his own passions, he can avoid setting any bad examples before them, if they could be equally preserved from contagion from others.—To prevent this evil, he is desirous to have his children always with him ; and insists that they shall attend him in all his labors, and share in them in proportion to their strength. Thus he endeavors to give them an early taste for his own kind of life, and for his own way of thinking and acting ; and hopes to inspire into them that true *content* which he regards as the only foundation of happiness ; whilst by removing them, as far as he is able from all other society, whose bad customs and depraved manners he has taken pains to banish from his own house, they are not exposed to the danger of imitation.—This rock, on which so many split, prevents him from sending them to a public school ; lest communication with unprincipled and ill-educated young persons in their walks and hours of recreation, should, by injuring their morals, make them too dearly purchase the arts of reading and writing.

Kliyogg undertakes to teach them himself, and sets some hours in the Sunday, apart for this occupation.—In consequence of this, the brothers attend their duty at church alternately. One of them always stays at home ; as well as to preserve decency of behavior amongst the children ; as to hear them repeat the catechism, and give them lessons in reading and writing.

The same motive influences our philosopher to forbid his children from partaking in public diversions ; such as fairs, village feasts, &c. a prohibition that has, in truth, subjected him to censure, and to be considered as a sectarist,

tarist, and a rigid father whose parsimony refused to his children the enjoyment of any diversion.—“ You are excessively in the wrong (said one of his neighbors to Kliyogg) to treat your children so inhumanly by refusing them every kind of recreation !—And who has informed you (said he) that I deny them recreation ? Pray have they not as much health and cheerfulness as your own ?”—“ But do not you absolutely deny their appearance at all places where young people meet to be merry with propriety and decency ? Have not you commanded your sons not to go to the tavern ? Nay, it was but the other day, you refused to let your daughter accept an invitation to an entertainment, where she might have eaten and drank, and danced, and diverted herself like the rest of the world !”—“ My daughter had not the least inclination to go ; she can laugh and divert herself at home. Do you think that drinking to excess, or being immoderately merry, are the only things that give satisfaction ? Can you eat more at a tavern than nature permits ? Can you be more than merry ?”—“ Clearly not ; but a little festivity at proper intervals, is of great service ; we return to our occupation with fresh alacrity.”—“ Ah ! my friend, have I not observed, that when you have been guilty of irregularity at the tavern overnight, you were very little disposed for business in the morning ! You have complained of the head-ach, of want of rest, and regretted the money foolishly lavished away.”—“ I confess it ; yet surely life is not intended to be a circle of labor, without including some hours of pleasure.”—“ Have you then no pleasure in cultivating your land, and beholding the happy reward of your industry ?”—“ Yes, undoubtedly the appearance of a good harvest gives me real pleasure.”—“ And have you ever felt the least disposition to repentance, after laboring all day, and performing the duties of your station ?”—“ Never.”—“ Why then, my good neighbor, do you not give the
“ preference

“ preference to joys which are not attended with remorse, when set in competition with those that render you incapable of prosecuting your work, and which have frequently been followed by repentance ? I endeavor, whilst the mind is flexible, to inspire my children with an inclination for rational pleasure : it appears to me that I am securing their future happiness ! In teaching them to shun those mistaken pleasures you recommend, I hope to preserve them from that ruin, which has been the consequence of depravity of manners in so many families.”

The method Kliyogg uses to encourage children to work, by exciting their emulation, deserves to be taken notice of.—Whilst they are too young to labor with the hoe, or spade, he makes them eat their dinner upon the floor ; but from the moment they begin to be of some use in husbandry, he admits them to sit at table with the family. In this manner he teaches them to comprehend, that so long as man is incapable of labor, and lends no assistance to society ; he can be considered only as an animal, who has a right to expect subsistence ; but no claim to being treated as a member of the community.

In other respects, he is peculiarly cautious of creating the least distinctions among the children. He seems to love, with equal affection, his sons and his nephews ; and instructs them with equal zeal and assiduity in the principles of virtue.—It is only by an obedient behaviour and by doing well, that they can gain his friendship, or expect his caresses. His approbation is all the recompense to which they aspire ; and he has found the secret of making himself equally beloved and feared by them.

They are accustomed from their infancy to hearty food, such as is provided for the family ; and he gives them as much as will thoroughly satisfy their hunger ; avoiding carefully to excite gluttony by feeding them with delicacies by way of reward, according to the pernicious

custom of most peasants. Thus they have no passion for these things, and are insensible to all the pleasures of the table except that of appeasing a keen appetite. Indifferent in the choice of diet, that to which they are most accustomed, is the most pleasing to their taste ; so that Kliyogg may, without any hazard, dispense with the trouble of locking the closets or cupboards where he keeps his stores.

This confidence extends to the box where he keeps his money ; which is equally open to all the members of the family who are old enough to understand its use and are supposed to be equally entitled to a share. This communication of wealth occasions every one to avoid, with the nicest circumspection, the slightest appearance of selfishness, and banishes an immoderate desire of riches ; for they regard money merely as an instrument that supplies them with what is necessary for the wants of the family ; and as they find themselves abundantly provided with all that can satisfy their reasonable wishes, no one entertains a thought of any thing beyond.

This fact justifies, in some measure, the opinion which Kliyogg has imbibed ; that their descendants may, in all probability, for some centuries, continue incorporated in one family.—I have heard him expand upon this idea in a conversation with a friend of mine, in a manner so satisfactory, that I cannot forbear relating it.

My friend, who had acquired in a foreign service, the fortune his merit deserved, had not the less regard for his own country as a worthy citizen. Born with high feelings for all that is beautiful or excellent, he came to seek, in the bosom of the muses, an elevated relaxation from military fatigue.—The moment he heard of the fame of our rural Socrates, he conceived an ardent desire to be personally acquainted with him ; and I took the first opportunity to procure him that satisfaction.—He was struck with the singular genius of the man, and soon

son said to him with a tone of friendship and frankness,
“ I perceive, my dear Kliyogg, it is impossible to rank
“ you too high in one’s esteem. You have inspired me
“ in a moment with the most sincere and uncommon
“ affection : and as you have several sons, trust me
“ with one of them, and I will make his fortune in the
“ army.”—“ I am infinitely obliged, Sir, replied Kli-
“ yogg, for your kind intentions ; and feel for you all
“ the respect and regard that an officer of your rank,
“ and what is more, of your understanding and probity,
“ deserves. But pardon my freedom ; I cannot answer
“ to my conscience to part voluntarily with any of my
“ children before they have attained the age when rea-
“ son is mature. God has blest me with children that
“ I might educate them to his glory, and use all my en-
“ deavors to render them happy : and I mean, through
“ the mediation and assistance of his Holy Spirit, not to
“ fail in this sacred duty.”—“ Your manner of think-
“ ing (said my friend) is laudable ; but I would be
“ as conscientious in these articles as yourself ? I un-
“ dertake to acquit myself as your representative,
“ with all the punctuality and fidelity of which I am
“ capable.”—“ I believe you (said Kliyogg) but they
“ are my children, and I stand bound in a personal ob-
“ ligation to be accountable for them to Providence ;
“ which I cannot, without a crime, dispense myself
“ from, or confide to another. The duties, Sir,
“ connected with your employment, will not admit
“ of your bestowing the attention which my son may
“ require ; and with what facility will not a young
“ man suffer himself to be drawn into the allurements
“ of vice, when he falls into bad company !—Do you
“ think, interrupted my friend, that there are no men
“ of honor and virtue in the service ? Only allow them
“ as much probity and religion as any other profession.”
“ —I am fully persuaded it abounds in both, and have
“ too striking an example before me, not to be convin-
“ ced of it ; yet is my son always to meet with such ;
“ may

“ may he not often associate with the dissipated part of
 “ mankind ?—I will guard him from it as much as pos-
 “ sible, said the generous officer.”—“ Whatever reli-
 “ ance I have on your goodness, Sir, (replied Kliyogg)
 “ I beg again to observe, that your station in life will
 “ not allow you to watch his conduct with the vigilance
 “ necessary to my tranquillity. My children are scarce-
 “ ly a moment out of my sight : they accompany either
 “ my brother or myself through the whole course
 “ of country business ; and on Sundays I pass my time
 “ agreeably, in reading with them, or in singing psalms,
 “ or in walking over fields which our hands have culti-
 “ vated ; where I explain to them the different parts of
 “ agriculture, and remark with what singular liberality
 “ Providence has rewarded our labor. By this system
 “ of education they will escape the evil of bad example ;
 “ so long, at least, as my own life continues irreproach-
 “ able.—I find (said my friend) your maxims of educa-
 “ tion prudent and sensible ; but you have seven sons in
 “ your family, who cannot always be kept at home :
 “ you must by some means or other, endeavor to pro-
 “ cure them some establishment ; and on this supposition
 “ the army is not to be despised : many a worthy man
 “ makes his fortune there.”—“ I acknowledge it, Sir,
 “ but I have a competency for all my sons, provided
 “ they unite to regularity of conduct, that ardor for
 “ work, which nothing ought to extinguish. This very
 “ estate, which has supported me hitherto, will support
 “ them and their descendants, if Providence thinks fit,
 “ when cultivated with care and industry.”—“ But
 “ surely happiness is to be found in other states, as well
 “ as in husbandry.”—“ Indisputably it may, by those
 “ who have been habituated to them from their infan-
 “ cy, and have made them their constant study. Prov-
 “ idence having placed me in a farm, I have instructed
 “ my children in agriculture : they are ignorant of eve-
 “ ry thing else : their ideas, their hopes of happiness,
 “ are bounded to the blessing of favorable seasons on
 “ their

“ their labors, and to the enjoyment of the real necessities
“ of life ! The moment they enlist in the army, they
“ would find themselves transplanted into a new scene.
“ The cares and fatigues attending a military life, would
“ to them appear painful and disagreeable : whereas the
“ employments of the husbandman have hitherto been
“ submitted to with satisfaction.”—“ Would not the
“ same thing soon happen in military exercises ? A mind
“ without prejudice which applies with zeal to the pur-
“ suit of any profession (no matter what) will enter into
“ it with readiness, and may be assured of succeeding.”
“ —Be it so, Sir, but my son would at least forget his
“ first occupation, to which a variety of circumstances
“ may oblige him to return ; and should this happen,
“ could he resume it with the same ardor and alac-
“ rity ? He will have contracted abroad another
“ system of life : the hour and the nature of his meals
“ will be different ; and, if unfortunately he knows
“ not how to lay aside what custom has rendered
“ a second nature, his house will be the seat of dis-
“ order. Sincerely speaking, it appears to me scarce-
“ ly possible for any one to be truly happy out of that
“ circle of life to which he has been early accustomed.
“ You would, in all probability, be much to be pitied,
“ where you reduced to the necessity of dining on the
“ coarse food, which furnishes me with a continual
“ feast. And I, on the contrary, should be equally so,
“ were I obliged to habituate myself to your delicate
“ meats with high sauces : I should not enjoy so good a
“ state of health, and should be far less contented than
“ with my homely fare. It is the same thing in regard
“ to labor. I have practised bodily labor without re-
“ laxation, day after day ; and I am so much the more
“ robust and more disposed to work : but if I exercise
“ my mind long upon any abstruse point, it soon brings
“ on disgust and fatigue. In short custom is all.—If I
“ am not mistaken in your opinion, my dear Kliyogg,
“ that children should always follow the occupation of
“ their

“ their father ; the result of it would be, that there
 “ would only be one profession in the world.”—“ And
 “ where would be the misfortune if there was not ? re-
 “ plied Kliyogg, with a smile. If agriculture was the
 “ universal employment of mankind, and every one
 “ found his support from the labor of his hands,
 “ we should hear no more of treachery or violence.
 “ Peace, tranquillity, and contentment of mind and of
 “ heart would establish their residence on earth ! For I
 “ faithfully assure you, Sir, I have never yet met with
 “ the person with whom I would willingly change situa-
 “ tions : nor have I ever, to this present hour, felt any
 “ want or the slightest inclination to covet the possession
 “ of what belonged to another !”—“ But your sons, af-
 “ ter all, can hardly avoid embarrassing each other :
 “ Your estate (excuse my repetition of the question) can
 “ it be sufficient to maintain them all ?—Yes, Sir ; the
 “ *productions of the earth are always in proportion to the*
 “ *culture.* I have long been solicitous to see my chil-
 “ dren of a proper age to assist me in bringing this farm
 “ to as high a degree of perfection, as the land is capa-
 “ ble of ; and when that is accomplished, there yet re-
 “ main large tracts of neglected ground in our neighbor-
 “ hood, which may be purchased for a trifle, and where
 “ we may undertake new improvements. There will
 “ always be a greater want of laboring hands, than of
 “ materials to exercise them upon.”—“ But you are not
 “ immortal, Kliyogg, and your death may be the cause
 “ of division among your children. When your for-
 “ tune becomes separated, will they be able with the
 “ small allotment assigned each, to continue their pre-
 “ sent way of life ?”—“ It is precisely for that very
 “ reason that they must not divide the estate ; but must
 “ use their united efforts to keep up its value.”—“ How
 “ is that practicable ? there is no possibility, that so ma-
 “ ny persons should be moved by the same inclinations.--
 “ Why not, Sir, when experience has taught, that the
 “ life they lead renders them happy and contented,
 “ and

“and when they have no farther wishes to gratify ?
“From their infancy they will have been inured to labor. The profits of that will yield them abundant food and raiment ; and knowing no other wants, their desires will extend no farther.”—“Yet, surely the supposition is not very improbable, that in such a number some one, sooner or later, may aspire to a better manner of living ; may sigh for more delicate food, or finer raiment ; and what then will become of this happy union ?”—“Those (replied Kliyogg) once habituated to a certain mode of living, and who find that mode to constitute their happiness, are not very likely to abandon it for another they are unacquainted with, and which their reason disapproves. On this principle, I guard my children with the utmost circumspection from being present in any place that may tempt them to idleness, luxury, or debauchery. When early impressions are fortified by time, there is little danger of their being erased. I take all opportunities to convince them that vicious habits precipitate men into ruin ; and, on the contrary, that true happiness is the consequence of a regular and constant attachment to the obligations of their station.”—“We will take it for granted, (replied my friend) that your maxims may be so deeply rooted in the minds and hearts of your descendants, as to stifle all inclination towards a more delicate manner of living ; yet there must be a contrariety of opinion in many articles where the command can only proceed from one, and the rest must consent to be governed.”—“He who is the most industrious, rational, and intelligent, has a natural right to command. Where there are no irregular desires to interfere, what is true and just will be easily discerned by the most limited understandings : And if any vicious inclinations should venture to appear, he who exercises the authority of master will know how to suppress them in the bud, by having recourse to ap-
“proved

“ proved and established regulations, and setting them
 “ an exemplary pattern. He will have no other pre-
 “ rogative over the rest, but in work ; and it will only
 “ be when he aims at mere command, that they will
 “ submit to his authority with patience. Thus I have
 “ great cause to trust in the goodness of Providence
 “ that my posterity will long remain united and undif-
 “ turbed, without a thought of dividing their patrimo-
 “ ny, or a temptation to embrace any other profes-
 “ sion.”* “ I submit to the wisdom of your arguments,
 “ (concluded

* This conversation will undoubtedly appear tedious to many readers ; but I apprehend, to persons of a benevolent turn of mind it will be interesting :—Yet a rational assent to what Kliyogg advances, is, perhaps, not so easily obtained. We are apt to consider the expectation of Kliyogg as chimerical, and contrary to what experience teaches as to the nature of the human heart, and the diversity of dispositions. It is not, however, impossible to produce facts that as strongly corroborate the system of our rural philosopher, as the ordinary course of things seems to oppose it.

I shall relate one which I had from an ecclesiastic, respectable for his age, manners, and information : He is related to the persons of whom he speaks, and has visited them frequently. I shall transcribe, literally, from my common place-book, the account I received from him, above a year before I knew that such a man as Kliyogg existed.—There is a family in Upper Provence, which is in possession of authentic letters of Noblesse, granted to one of their ancestors by Saint Louis, at the time that he was in Egypt ; for having (as the patent certifies) saved the King and his army, then in imminent danger. This family lives in the most obscure kind of mediocrity ; upon their own estate, it is true ; but by cultivating it with their own hands. They are independent, but enjoy no other advantages above common peasants. The eldest son always succeeds to the estate ; and the younger branches, who leave the family seat when they marry, are paid a thousand French livres. Their alliances are with simple peasants ; and though their common way of life is in the rustic stile, they entertain their guests nobly with wild fowl, pigeons, and game. When they have been advised to avail themselves of the advantages annexed to a nobility, so ancient in its origin, and founded on such distinguished services ; they answer, that they have always lived peaceably and contentedly in that laborious retirement, which is the extent of their wishes : and that the tumult inseparable from rank and riches, excited their dislike rather than desire. Their happy abode is, in reality, the seat of peace and innocence, of candor and purity of manners. What is still more extraordinary, not one of the descendants of this honorable family has ever deviated from the way of thinking of his ancestors.

Those

“(concluded my friend ;) remain steady to your principles, they cannot fail to be attended with the most happy consequences. Heaven will crown your perseverance with a blessing, and you will behold peace, concord, and affection reign amongst your latest descendants.”

The brother of Kliyogg was last year (1761) nominated by the village, as master of the school kept in it ; an event, which our country philosopher regarded as fortunate. He conceived an immediate hope of seeing his principles reduced to a more extended practice ; and of communicating to his countrymen a share of that felicity which he himself enjoyed, ever since the introduction of good order in his domestic affairs. He came to participate his joy with me.—“ Sir, (says he) I am in actual possession of a species of authority, which will add weight to my remonstrances. You cannot think what influence authority has in promoting public good, if properly exercised.—My first attempt shall be on the children, which will be attacking the evil at the root ; for good seed can never make any progress, till the weeds are extirpated. This operation is easy before they have acquired firm hold. I would sooner undertake to educate a dozen children, than attempt to communicate my principles to a single grown person. Habit teaches men to regard as a treasure, the vice they have been long attached to ; and to treat as a dangerous innovator, him who ventures to attack established customs, however pernicious.”

Kliyogg left to his brother the care of instructing the children, and pursued himself the more indefatigably,
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Those who are desirous of more public and more general examples, may find them in Josephus's account of the Essenes ; a people, whose tenor of life may throw some probability on the opinion of Kliyogg.—See also in the sequel, the Marquis de Mirabeau's first Letter ; and the accounts taken from the *Comte de Tresan* and the *Journal Economique*. F.

the labors of the husbandman : reserving to himself the singing-school ; where he employed, as is customary, the hours after supper, on Saturdays.—Vocal music has ever been his most delightful recreation ; and he has the notes of Lobwasser's psalms by heart ;* whilst his brother has much less skill and taste.

Kliyogg

* Claude Goudimel, a famous musician of Franche Comté, (who was murdered at Lyons on St. Bartholomew's day) composed the music, for a poetical translation of the Psalter by Clement Marot and Theodore de Beze. Lobwasser, published soon after a German translation in the same measure, adapted to the music of Goudimel.—The greater part of the Protestant churches, still use music, which, without discovering any great science, has something solemn and harmonious.—The French churches have substituted Conrart's version of the psalms, for that by Beze and Marot ; though the former displays no extraordinary genius in poetry.—The Swiss and some of the Germans, still sing the words of Lobwasser ; notwithstanding his language is more obsolete and unintelligible to them, than that of Marot and Beze to the French. A proof that ancient customs are often preferred to common sense, is, that the version published about twenty years since, by M. Spring, professor of rhetoric at Basle, should not yet be adopted in all these churches ; though made to correspond with Goudimel's music, and superior even to the new French version.—But on the other hand, the attention employed in teaching the people, particularly in country parishes, to sing with propriety, is worthy of observation. A stranger would be surprised to hear psalms in four parts, sung with judgment in a village church. The canton of Zurich is remarkable for good singing.

I shall transcribe a still more surprising fact, related by the penetrating and ingenious author of "*Essays on various subjects, interesting to politics and morality*," which perhaps will not be thought inapplicable to the present subject. "The discoveries of the learned" (says that distinguished writer, whom my country honors) "would be an useless acquisition ; if they did not extend to the proprietors of estates, and remained unintelligible to the husbandman. For the information of the laborer, accurate abridgments ought to be compiled ; explaining in clear and simple terms, the first elements of agriculture, and the best practical local rules. These abridgments should be introduced into schools where the children of the peasants are educated ; a method that has been often recommended, and cannot be too often addressed to the consideration of government.—Nor let it be regarded as chimerical, to inform the minds of the common people ; for experience proves its practicability. A German prince, Ernest the pious, Duke of Saxe-Gotha, entirely changed the face of his principality, more than a century ago. Truly great by

his

Kliyogg entered upon his office at the singing school by absolutely forbidding his musical scholars to ramble about the streets after they left school at night, or to call in at the tavern : a prohibition that raised anew the clamor of the village against him. He was menaced on every side ; but his courage remained unconquerable. He shut his school against all who were refractory ; anticipating any intention of theirs, by threatening to lodge a complaint with the minister of the parish ; and, if his admonition was slighted, to have recourse to civil authority. His endeavors here again were successful ; and his scholars (the only ones, perhaps, in the country who did so) walked quietly home from his school every evening.—He made them sensible, by degrees, of the ridiculous absurdity of the diversions at the carnival and on the eve at St. Nicholas, &c. He went farther ; he extended his remonstrances to those in Advent ; and put a stop, for the first time, to the indecent

“ his civil virtues, he had his people instructed by compendiums of every
 “ kind of useful knowledge, which were put into the hands of the peasants in all country schools ; where they were taught even music and
 “ drawing. Though these institutions no longer exist in their original
 “ spirit, it is yet amazing to observe the difference of information in this
 “ and the adjacent circles. The villages have good music in all their
 “ churches ; and there are few where it is not easy to assemble a band of
 “ peasants, capable of performing in concert the best Italian compositions.”
 —This is not an imaginary fact : this author speaks from his own knowledge ; and I have seen the act passed by Duke Ernest.

Since writing the above note, I have been credibly informed, that at Wädtschweil, in the canton of Zurich, the inhabitants have established a weekly concert : The performers are twelve peasants, who meet on an appointed day ; and there are two upon the violin, whose execution would be pronounced excellent in a concert of the first masters. At Tætlicken, a very small village, there is an harmonic society ; and at Hottinguen, another village in the same canton, they have a concert-hall, where vocal and instrumental pieces of Italian music are performed.

It is well known in Germany, that the peasants of the famous village of Stroepeke, dependent on the bailiwick of Zilly, in the principality of Halberstadt, have been long acknowledged as the best chess players in Europe. Thus indisputable is the fact, that there is no species of knowledge which the class of peasants are not capable of comprehending ! F.

cent disorder that had hitherto profaned the eve that precedes the birth of our Saviour ; a remarkable proof of the efficacy of steady perseverance in those, who are entrusted with the execution of the laws.—The better to ensure an observance of the new regulations which he introduced in the school, he determined to bound his expectations of advantage within the very moderate salary assigned ; and to refuse the smallest present whatsoever. “ It is our frailty and venality in this article,” (said he) that weakens the influence of the wisest regulations. Men offer to their superiors the flattering bait, and from the moment these extend their hands to receive it, those hands become incapable of resisting the progress of corruption.”

Kliyogg has been peculiarly attentive to render his family independent, by making his estate produce as far as is practicable, whatever is necessary for clothing, as well as food.—With this view, he has had one of his daughters instructed in weaving ; and has appropriated a room to that employment.

Yet he does not hold in high estimation the works carried on by a great number of the peasants, in manufactures of various kinds, where a small exertion of strength is required ; and which, from their sedentary nature, relax their ardor for the rougher labors of the field, and diminish their strength. The too great encouragement of manufactures insensibly deprives the land of proper culture, and consequently occasions the ruin of agriculture !

He is not, however, for rejecting manufactures absolutely, but regards them as very advantageous when under proper regulations : They afford subsistence to many, who have no land to cultivate ; and to others, whom natural infirmities, or the effects of disease, render incapable of the toils of husbandry. “ Manufactories,” (said he) are to be considered in the same light as “ hospitals :

“ hospitals : Establishments of this sort are an invaluable resource to the sick and decrepid ; but when we receive into them the healthy and robust, we open a door to idleness, and are accessory to the destruction of our country.”—In general he weighs every question, relatively to the influence it may have upon the mind or manners. Thus an apparently great advantage would, in his estimation, be a really great evil, if it tended to debauch the morals of the people.—On this principle, he sets very little value on the flourishing state of commerce ; as he apprehends its most general effects are to introduce an inordinate love of money, debase generous sentiments, and familiarize the mind with fraud.

The uncommon fertility of the year 1761, considerably lowered the price of corn : The farmers, alarmed, broke into indecent and offensive murmurs. The most substantial amongst them refused to sell, and took measures to preserve their corn till the markets should rise.—Kliyogg, so far from complaining, enjoyed a heart-felt satisfaction, that the poor laborer could eat his morsel of bread at a moderate price : he got rid of his corn at the current price, at the time he had been accustomed to sell it ; convinced that it was better economy to employ immediately the small sum it amounted to, in the improvement of his lands, than to hoard it up in a granary till a more lucrative opportunity.—He often is shocked at the hypocrisy of those men, who on every bargain they strike, whether they may have overreached their neighbor or not ; make a parade of the benediction of heaven in their favor, and are always repeating, “ God be praised ! ” The thanksgivings indeed with which they affront the supreme Being, are, in general, expressive of their insatiable avidity after riches ; which are almost always acquired to the injury of others. The true manner of praising the Deity, is to be contented with what we have earned by industrious application,

application, without envying the possessions of any other.

Kliyogg recommends to all the members of his family, a constant attention to neatness in their dress; but forbids every appearance of luxury. The strongest and least expensive stuffs and linens, are what he prefers. Extravagance in clothes, in his opinion, is one of the most frequent causes of misfortune to families; and is, of all passions, the most ridiculous and irrational.—When business calls him to the city, he wears a coarse grey furtout coat, with steel clasps; and this is to be considered as his holiday suit. His brother puts it on in turn, and it serves both of them for their journeys to the city.

As the grand pursuit in all his operations, is to arrive at the end proposed by the shortest way; and as his native sagacity readily points that out; the most exact order and decorum prevail in every part of his house, and every utensil is placed in the very spot where it will be most convenient.—This principle is not only the foundation of his economical system, * but serves as a guide to his moral conduct.

Nothing appears to him more clear and determinate, than the ideas we ought to entertain of justice and honor.—“Every man (says he) may read in his own breast, what he ought to do or avoid, in such or such circumstances. All that is required, when our interest happens to be in opposition to that of another, is to inquire within, how *we* should wish to be treated in a similar situation; and to observe during the course of this proceeding, whether our heart is tranquil

* Those, only, who have experienced how much a spirit of order facilitates, as well as accelerates all operations, can conceive how our cultivator has been able to accomplish, with so few assistants, the several tasks described. R.

“quail and satisfied.”—It is in self-approbation for having fulfilled our duty ; it is in inward complacency resulting from such conviction, that according to him true happiness consists. He discerns in the consequences naturally attending our actions, the recompenses or chastisements of Providence. In the same manner that plenty is the recompense of assiduous and laborious toil, so peace and serenity of mind are the reward of virtuous conduct.

I never saw Kliyogg melancholy. Even when he has had recourse to my advice in illness, I have always found him perfectly composed. His animated eyes, and a face whose freshness of complexion denoted the vigor of his constitution, had always a gay and open appearance ; and continued to disclose all the beauties of his mind to a skilful physiognomist.

He has a strong propensity to friendship, which he contracts with facility.—Whatever ardor he has for labor, he quits it with pleasure when it can oblige a friend. He came one day to my house, when I was just setting out for Brugg, to pay a visit to Dr. Zimmerman, a physician* in that town, of whom I was infinitely fond. I knew I should procure this worthy philanthropist peculiar

* M. Zimmerman was a pupil of the celebrated Baron de Haller ; and like that great man, united to a consummate knowledge in physic, very distinguished talents in all branches of literature. He wrote an essay on *national pride* : and we have few compositions in the German tongue that discover such depth of genius or elegance of diction.—This excellent writer has given more decisive proofs of his uncommon talents in a large work afterwards published upon *Experience in physic*. In the opinion of a very able man, who is a competent judge of the subject, this book would do honor to a Boerhaave, a Haller, or a Van Swieten.—M. Zimmerman has been for many years first physician to the Court of Hanover, and enjoys a great reputation. E.

N. B. Dr. Zimmerman was the physician, whom the famous King of Prussia sent for to attend him in his last illness. Dr. Zimmerman published an account of what passed on this occasion. He is himself since deceased. E.

liar satisfaction, in furnishing his eager curiosity with an opportunity of noticing the excellence of the human character, in a state so nearly resembling that of nature. Kliyogg was unwilling to refuse my entreaties, to favor me with his company ; though he had ten leagues to travel back the next day.

However universal is the benevolence of Kliyogg to all mankind, he makes their zeal for truth and their integrity, the standard of his affection ; and his penetration in these respects is altogether extraordinary.

The conversation of Kliyogg is easy and unconstrained, even from the first moment of acquaintance ; he has great eloquence, and a simplicity of expression peculiar to himself and which he cannot owe to imitation. To illustrate his meaning, he is often obliged to make use of comparisons and metaphors, which have always the most exact relation to the thought he wishes to express.

Though he speaks with facility and satisfaction, he is equally willing to be silent, if he finds that he is not attended to with pleasure. He then devotes his whole notice to the discourse of the company ; and his sensible and judicious replies demonstrate that he suffers nothing to escape him.

He seizes with avidity all truths at the first moment ; and rejects nothing because of its novelty and before he has thoroughly examined its intrinsic merit. In this particular he is diametrically opposite to most countrymen, whose hereditary prejudices may be regarded as part of their essence.

When Kliyogg attains any beneficial discovery, nothing interests him more than to impart it to others ; and he takes all imaginable pains to convince them of its utility, and to conquer their prepossessions.

Never is Kliyogg more happy, than when he happens to fall into a conference, where the speakers discuss,
with

with an energy which the real interest they take in the question inspires, matters relative to the public good. On these occasions, he delivers his thoughts with a noble frankness, and examines the duties of every station with singular judgment ; strengthening his arguments with comparisons drawn from rural economy.—He attacks the errors that offend him, with great freedom, but in a manner very remote from rusticity.

By this behavior, he conciliates the esteem of all men of probity, who know how to value merit.

I have introduced him into many companies, whose curiosity had been much excited by the delineations I had made of his conduct and conversation. Nor have I ever met with any persons who, at the conclusion of his discourse, were not struck with amazement at his good sense ; and did not confess to me, that my recital of his virtues had inspired them with esteem for a man so extraordinary ; but that beholding and conversing with him, had raised that esteem to the highest pitch. I have known some persons peculiarly lavish in their encomiums, after having employed their keenest satire in throwing Kliyogg and his admirers into ridicule.

Reiterated trials have convinced me that, in general, the regard paid to his character is in proportion to the discernment and integrity of the person who bestows it ; which will explain why several of the most intelligent and virtuous members of the republic, find infinite pleasure in talking with him, and in hearing his sentiments on the duties of those who hold the reins of government. He traces before them, in effect and without intending it, the admired outline of their own way of thinking and acting for the public good.

The distinction and approbation which Kliyogg meets with, do not awaken in him the least spark of vanity.

Limiting all pretension to the advantages of enlarging and improving his ideas of men and things, by frequent conversations with persons of superior rank and knowledge ; he preserves invariably, his simple and natural manners.—When I acquainted him with my intention of communicating his character to the world : If you think, said he, with a natural smile, it will in any respect be the better for it, you are welcome ; but whether men praise or blame me, I shall be neither better nor worse.

Who would believe that envy does not cease to persecute this worthy being ? Fortunately all its efforts only furnish fresh subject for praise.—I was diverted one day with hearing one of the most rancorous of his neighbors exclaim, “ This Kliyogg is no better than a beast of burthen ; he is shortening his days by hard working, and forces all his family to bear him company ! His whole discourse is about making people labor and do good ; though they say that he does not allow himself much time to pray ! ” “ But, tell me, is he guilty of the smallest degree of injustice ? Or, do you hear many reports of his swearing, or of his slandering his neighbor ? ” “ I cannot pretend that I do ; it must even be granted, that he is punctual in keeping his engagements. — I also do not recollect ever to have heard him swear, or speak ill of any man : But he tires you with the repetition of his methods of farming ; and is always particular in his way of thinking. For instance, he will not suffer his children to set their feet in a tavern, or partake of any diversion ; and makes them wear the same clothes on Sundays and Festivals, as on working days.—He has the art, however, of speaking so fluently, that there is no disputing against him. A near relation of mine, summoned him lately before a magistrate, about an affair that had provoked him to the highest pitch. He confessed to me, on coming out of the court, that he

“ had

“ had been forced, in presence of the judge, to acknowledge that Kliyogg was in the right in every article ;
 “ though he was convinced then, as well as afterwards,
 “ that he was in the wrong ; and that surely he must
 “ have bewitched his reason.”—Would to heaven (said I inwardly) that all my enemies may have no worse things of which to accuse me.

I had no farther view in commencing an acquaintance with Kliyogg, than that of extending and improving my knowledge in rural economy. I rated my own abilities much above the simplicity of a peasant ; and meant to instruct him ; and, by attacking and subduing any prejudices he might have contracted to put him into the method of trying new experiments in husbandry. I intended communicating these to the Philosophical Society ; which at that period, purposed to excite by premiums, the most rational and industrious cultivators to put in practice such rules for the improvement of land, as should be acknowledged best to answer that purpose.—But what was my astonishment, to find in this villager, a man entirely divested of prejudice ; and endowed with a judgment as perfect as that of the most celebrated philosopher ; his sentiments and will being absolutely subservient to reason ! His turn of reflection, his words, his actions, seemed always in perfect harmony with each other. When he dwelt on the duties of the various ranks in society, and the universal happiness attendant on their observation, I was struck with veneration : whilst I listened, my cheeks were moistened with tears ; and I fancied myself transported into the company of one of the sages of ancient Greece.

One day he found me in a deep melancholy ; and I could not forbear expressing my anguish in his presence. He eagerly sought to comfort my depressed spirits, with all the zeal of friendship.—“ My dear doctor,
 “ said he to me (in the course of a conversation on the
 “ nature

“ nature of *social obligations*) when I see a man give evi-
 “ dent tokens of disquiet and agitation, I conclude he
 “ begins to be dissatisfied with the former part of
 “ his conduct; and that he thinks seriously of correcting
 “ his errors, and entering upon a new plan of life. But
 “ when the mind is a prey to gloomy reflections, there
 “ is great danger of our making an improper choice.—
 “ How many are there who fancy they have done all
 “ that is required, when they pour forth a profusion of
 “ groans and lamentable exclamations! and who ap-
 “ prehend that religion consists in constantly praying,
 “ and in reading pious authors; whilst they have not
 “ resolution to do well in other respects. Lost to
 “ themselves and to society, self-reproach is continu-
 “ ally increasing; and grasping the shadow, they re-
 “ move farther and farther from the substance of vir-
 “ tue; like a man, when the wind has blown dust
 “ in his eyes, who thinks to get it out by rubbing
 “ them; but the more he rubs, the more they be-
 “ come inflamed and painful.—You visited our friend
 “ N—— lately on his death bed. Neither his know-
 “ ledge, piety, nor irreproachable life, furnished him
 “ with sufficient motives of consolation. It is ma-
 “ ny years since he fell into the state which I have de-
 “ scribed, and sunk into a gloomy despondency, which
 “ made him burthen some to himself and others.—In
 “ such moments, a man ought to recollect that he
 “ has some duty to fulfil; and that an attentive per-
 “ formance of it, is the most acceptable worship he can
 “ pay to the Supreme Being. The desire of reformation
 “ is unavailing, unless accompanied with endeavors
 “ to be useful to mankind by some exertion correspond-
 “ ent to our station. Industry and exercise will restore
 “ that tranquillity we have lost, and awaken in the soul,
 “ sensations highly delightful!—*I am no stranger to the*
 “ *first state of mind I have been describing.* I had my
 “ youthful follies, as well as other people; I grew sen-
 “ sible of my errors; I felt the pangs of remorse,
 “ and

“ and was overwhelmed with melancholy. In this situation, I suffered myself to be seduced by those who style themselves, Pietists or the Elect (being Herrenhuters or the followers of Zinzendorf) ; and I passed all my hours in reading and praying ; but I grew still more restless and disturbed. I am obliged to my excellent wife for leading me back to true religion : It was she who represented to me the ruin that threatened our affairs, and persuaded me again to set my hand to the plough. An immediate reflexion succeeded, that being placed, by Providence, in the class of peasants, I was called upon to cultivate the earth ; and to bring up my children to the same business. From that instant, I resolved to apply my whole attention to my farm, and never to be a moment idle. I likewise resolved to act towards all men, as I wished in similar circumstances, they should act towards me ; a maxim which, according to the words of our Saviour, includes *all the law and the prophets*.* After these resolutions my heart grew lighter every day ; and when, in hours of relaxation, I read a chapter of the bible, every thing appeared clear and distinct ; whilst before all seemed clouded with obscurity. Whenever I prayed, I experienced the most comforting sensations ; and I was then convinced of the inefficacy of devout forms, where practical duties are neglected ; though when these are fulfilled, they give an extraordinary force to the mind.”

Kliyogg was now silent. I thus continued the conversation—“ You have reasoned admirably, my dear Kliyogg and I acknowledge the truth of all you advance ; but your labors and mine are extremely different. Yours consist in manual exercise, mine chiefly in what is contemplative ; which this dejection of spirits renders me incapable of pursuing, what ever
 “ efforts

* Matt. xxii. 40. says, “ On these two commandments (*love of God and love of our neighbor*) hang all the law and the prophets.” E.

“efforts I make, or however strong is my inclination.
“Corporal activity fortifies the nerves; mental activity
“enfeebles them. By the constant exercise of a far-
“mer’s life, the circulation of the blood becomes more
“free, from the fluidity being greater; whilst medita-
“tion requires a more sedentary and tranquil life, which
“thickens the blood and occasions a languid pulse. Thus
“your occupation is calculated to banish melancholy,
“mine to invite it. I am therefore obliged, often to fly
“from reflection, and seek dissipation in walking, and
“the company of my friends.”—“Still you are pursu-
“ing your proper business (said Kliyogg). In the con-
“versation of men of sense, you may enter into disqui-
“sitions tending to the benefit of mankind, with far
“greater facility than in your closet. I have always
“been greatly edified when you have been kind enough
“to introduce me into company, where the discourse
“has turned upon the daily new discoveries in various
“branches, and on the most eligible means of bringing
“the old to perfection. Mutual communication here in-
“forms every one, of something of which he was igno-
“rant; an agreement of sentiments, animates and sup-
“ports the execution of benevolence schemes; and a man
“can spread the use of whatever he has discovered.
“Walking may also be made an instructive as well as
“healthful recreation; by enabling you to examine,
“with your own eyes, the culture of our farms; to dis-
“cern the errors our husbandmen commit; and what
“defects stand most in need of a general correction.”—
“You are in the right, my dear Kliyogg, (I replied.)
“I will pay obedience to your advice, and seize every
“occasion of performing my duty. From this moment
“I will set myself to the task; that I may feel the sweet
“consciousness of being a useful member of society, and
“regular in the practice of all its obligations; happy
“to be able, whenever it shall please heaven, to quit
“with satisfaction, a life spent in glorifying my Creator,
“by being useful to my fellow-creatures.”

I may safely affirm, that the admonitions, and above all, the example of this worthy man, produced in me salutary effects.—Let it not be thought an extravagance of fancy, if I compare his wisdom with that of Socrates ! The parallel would have been much more striking, and virtue would have gained the admiration and honor it deserves ; had Kliyogg met with a Xenophon, whose energetic pen could have made the world properly acquainted with his character.

I am yet tempted to hope that this faint sketch will not be absolutely void of utility, if the features I have endeavored to mark, impress on the mind of my readers only a part of those sensations I have experienced in contemplating the original.—Perhaps the description I have given, may be an inducement to men of superior science and abilities, sometimes to turn their thoughts and observations upon the lower class of people. Our knowledge of the various properties and faculties of the human soul might be more complete ; and our ideas of happiness, and true greatness of mind more certain and determined ;* nay, I apprehend the question debated by the philosophers of the present age, whether science and literature have been more beneficial or injurious to society, might again be resumed with great benefit.—My Rural Socrates is to me a proof, that the human mind is capable, in all stations, of displaying the whole

* This author is not the first philosopher who has entered into such investigations. There was a book published in 1756, nearly upon the same plan, intitled, *The Moral Philosopher*, by Mr. Hoffman of Dresden ; with a copper-plate and this inscription : *Johannes Ludewig, agri ac vineæ colonus, Philosophus, Mathematicus, Orator, Autodidactus. Casseludæ prope Dresdam, A. 1756. Aetatis 41.*—In the *Journal Etranger*, for August, 1758, p. 188, there is a curious extract from this work. F.

Having presented to the French translator the life of Ludwig in German, he remarked, that Ludwig had instructed himself in various articles under great difficulties, but had done little which was original.—The opinion of my friend appears justified by the account given of Ludwig, in the first volume of the English Annual Register, being that for the year 1752. See there p. 247. E.

whole extent of its powers ; that great talents are never lost to society in whatsoever rank he who possesses them is placed ; and that the real grandeur of man consists in acting conformably to the faculties bestowed. The husbandman, the artisan, the scholar, the magistrate, every man according to his occupation, will find sufficient opportunities for the exertion of these faculties ; and will render himself pleasing to that Being, whose benevolent eye comprehends at once what is useful to the human race ; provided he makes a good use of the talent he has received according to his station. A wife and intelligent farmer may be as instrumental to the general prosperity, as the most consummate legislator. The influence of his example will insensibly operate upon his neighbors ; good morals will prevail in the village to which he belongs, and from thence be spread amongst those adjacent ; till, by degrees, the whole country will reap the benefit of so excellent a model. Such happiness cannot escape the eyes of attentive statesmen, who are desirous to rectify errors in government ; and the utility will then become general.

This consideration has induced me to comply with the importunities of my friends, in communicating to the public, a work at first undertaken with the sole view of stimulating some of my countrymen to use their utmost efforts for the re-establishment of agriculture amongst us ; and of pointing out the shortest way for the attainment of this laudable purpose. The instance before us proves the possibility of succeeding ; and at the same time indicates the most efficacious means ; that is to say, unremitting ardor and assiduity in labor ; with a more precise and comprehensive knowledge of the best methods of improvement. The first object requires a general reformation in the moral conduct of the peasants ; the second depends upon experiments and observations.

The strongest incitements to indefatigable toil are either the pecuniary advantages arising from it ; or honorary

orary rewards bestowed by the government and particular societies. The desire of public marks of distinction, is one of the most powerful springs that can influence human nature : and, in observing it act so universally on all men in all governments, how is it possible to mistake the wise intention of the Creator, which seems strongly to invite all legislators to employ it ?—Indeed, statesmen of superior abilities, in every age, have constantly availed themselves of its efficacy. The misfortune is, that they are not always circumspect and just, in the distribution of marks of honor ; which occasions the profligate and ignorant to confound the marks of honor with honor itself ; for since those who have the least pretensions, frequently usurp them through intrigue, they insensibly lose their value.—If nobility or knighthood always furnished living testimonials of services rendered to a country, the appearance of a nobleman or a knight, would animate every heart with glorious emulation, to arrive at the same distinction by the same path ! But on the contrary, when we behold men the most despicable attaining it, as well as the most estimable ; and that titles of honor are often the reward of infamy and lewdness ; all the effect will be to give rise to base intrigues, which alone will be sure to obtain the prize, however unworthy the candidate.—In republican governments, to be chosen into the magistracy is an honorable distinction : and happy is that state where dignities are the assured recompense of virtue and merit ! There all things flourish ; and every citizen is animated with zeal for the public, since that alone can render him an object of esteem. There the first lesson of infancy is, that probity, talents, and application, procure consideration, and conduct to honors.—But all is lost in a nation, where honors are lavished on idleness, intemperance, and a thousand other vices ! All that is good becomes extinct ; the most important affairs are confided to base and inactive men, and become neglected ; emulation

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vanishes ;

vanishes ; and a mean, fervile conduct is the only method employed to obtain success.

SECTION III.

Of the Projects for the advancement of Agriculture, to which Kliyogg gave rise in the canton of Zurich.

THE following * is an account of what passed at a meeting of peasants at Zurich, chosen from the best farmers of the canton, in consequence of an invitation from the Philosophical Society. I endeavor to catch every particular of the life of our good Kliyogg, which tends to instruct and interest ; though I fear that the more this worthy man mixes in our city, and the more he frequents a certain stile of company, the more difficult will it be to distinguish in him what is his own, from what is borrowed. What seems hitherto most to have distinguished our country philosopher, is his rising to the sublime heights of philosophy, by the sole force of his own genius and reflection ; unassisted by books or the conversation of the learned.

My descriptions of Kliyogg had put the finishing stroke in Zurich, to the interest taken in his character. Every one now wished to see him, and to hear him converse : some, because they felt warmly in his favor ; and others, from the hope of an opportunity of being able to detect errors in my relation concerning him. The last could neither comprehend nor relish the fact, that a simple villager should be wiser and better informed, than many of our magistrates, clergy, men of letters, and wealthy merchants. They maintained with vehemence every where, that such a character could not exist. The

* The first part of this section is extracted from a letter written by Dr. Hirzel to the French translator, August 1, 1763 ; for the purpose of being inserted in the Supplement to the second French edition of the *Rural Socrates*. E.

The desire of meeting with Kliyogg, therefore, became general.—When it was found with what frankness and good sense he spoke, envy itself was constrained to do him justice, and men of sense and virtue gave him their friendship. The wisest and best instructed of our magistrates did not disdain to converse with him respecting the improvement of agriculture and many subjects of civil government.—I had now an opportunity of admiring his wonderful sagacity, and how deeply he had advanced in the art of penetrating into characters. He seized in a moment the distinctive qualities of each person; and in his different conferences soon found whether the notice paid him was owing to curiosity, to a love for truth, to vanity, or to a turn for contradiction.—He saw at the same time, with the highest satisfaction, that his reasonings did not fail to make impression; and that he gained sufficient influence to induce him to hope, that he might be useful. No other motive was now necessary to engage him to continue frequently to visit those, whose dispositions inclined them to relish, and whose situation enabled them to assist, the plans for the public good, which he wished to see executed.

Kliyogg had it particularly at heart to persuade the peasants of his community to consent to inclosing their common pasture; which is an extensive tract of land, very swampy and wet, and in its present state, of small advantage; but, in his opinion, when inclosed, capable of furnishing every farmer with food for a much greater number of cattle, and of augmenting manure in the same proportion, so material to good culture.

Kliyogg was sensible that the Philosophical Society was occupied with views congenial to his own, and animated with the same zeal. He came often to its assemblies, and communicated his ideas on the methods to be pursued, in case they desired that agriculture should flourish.—He above all recommended their extending their
complaisance

complaisance so far as to *hear the opinion of the peasants* from their own mouths, and regularly to confer with them. "It can only be by these conferences (said he) that you will ever form just ideas of the state of our agriculture ; determine the precise position our cultivators have reached ; and ascertain the causes which have prevented their farther progress. These marks of consideration for their station and understanding, will engage their attention, and excite a spirit of activity to make reflections and observations on the various parts of husbandry. By placing a confidence in *them*, you will gain *theirs* ; and they will fall insensibly into your opinion, when once they are persuaded that it is not from authority, but conviction, that you wish them to pursue new tracks.—You frequently reason upon what concerns our profession ; will you permit me, gentlemen, to bring some of my brethren to reason in their turn before you upon subjects with which they likewise are acquainted. The farmer imagines that he is better informed than yourselves, in matters which concern him ; and you must be careful not to oppose this opinion. You should rather flatter him ; and leave him to suppose that you have a high idea of his capacity, if you mean to excite his emulation and incline him to seek instruction."

Perceiving us pleased with his discourse, he advised us to choose some subject proper for the investigation of peasants, and then to request their thoughts upon it.—He recommended, as a first essay, the question concerning *dry fences for inclosures*, which he apprehends to be carried to a hurtful excess in our cantons ; conceiving many of them not only useless, but injurious to the fertility of land ; and that the dead fences with palisades rob the forests of a great deal of wood, and the laborer of a great deal of time which might be more profitably employed.

The Society could not but applaud this proposition of our philosopher.—But some amongst them had too
indifferent

indifferent an opinion of the unpolished manners and understanding of countrymen, to expect any thing from such a conference besides confusion and disorder. It appeared to them that the modest part of the peasants would be too timid, to venture to express their sentiments with freedom in a public assembly ; whilst the bold would fall into rude and noisy disputes, affording neither information nor advantage ; and they thought that every peasant was necessarily included in one or other of these characters.

This way of thinking led to a resolution of requesting the farmers to send us their sentiments in *writing* upon particular questions in agriculture ; and to excite their emulation by *prizes*. We agreed that these questions should be regularly circulated twice a year, commencing with that recommended by Kliyogg concerning *fences or inclosures*. It was stated in this manner.

Query 1. In what cases are fences necessary ? and in what circumstances may they be omitted as superfluous or detrimental ?

2. Where fences are agreed to be detrimental, by what method, more eligible, can land be protected ?

3. Where fences are judged necessary, in what manner may they be rendered the most useful, according to different circumstances ; or at least be attended with the fewest ill consequences ?

We received, before the time limited, sixteen different memorials : the solidity, perspicuity, and regularity of the arguments, raised our utmost astonishment.

Kliyogg only was not thoroughly satisfied. “ This “ appears excellent to those who understand good writing, says he ; but it often happens that our best husbandmen are least skilful in stile.”—Our philosopher himself indeed is a strong proof of this. He returned therefore several times to the charge,—and at length prevailed.

prevailed with the Society to consent to a *personal conference with a select number of peasants*.

They gave Kliyogg an invitation in form for such as he pointed out ; and many of our members undertook to invite, on their part, the most sensible farmers of their acquaintance. — The 15th of March 1763, was the day appointed ; and fifteen peasants, from different districts of the canton of Zurich, appeared in the assembly.

The treasurer, Mr. Heidegger, a wise magistrate, zealous in promoting every thing that tends to the good of his country, opened the conference by a discourse truly pathetic.

He exhorted the peasants to answer with manly frankness and ingenuousness, the questions to be proposed to them ; and confined his enquiries principally to the three questions before stated.

An unexpected affair requiring the attendance of the treasurer, I was appointed *his deputy*.

My astonishment and that of the Society in general (several of whom seconded me with pleasure) was extreme, when we heard the greater part of the peasants, each in his turn, describe, with order and precision, the course of husbandry in his part of the canton ; compute the advantages and the defects ; and propose the methods he thought most likely to rectify the latter. Not one transgressed the bounds of decency prescribed : they spoke alternately, without interrupting each other ; and without the least symptom of animosity or confusion. When their opinions were divided, they objected with modesty, and supported them by instances drawn from their own experience. If any of them departed from his subject, the rest soon brought him back by a close question relative to the point they were discussing.

I shall not say any thing of the result of this conference, as the Society has given the public an abstract of three prize memorials on the question concerning the use of inclosures ; and intends publishing an abridgement

ment of all which was collected at this interesting conference, proper to serve for instruction to other husbandmen.—I shall content myself with declaring that we were singularly edified, as much by the decent behaviour of these honest people, as by their intelligence and zeal for the public good. It is amazing with what facility, clearness, and energy they expressed their conceptions, when we consider how very rarely we meet with the like in men whose genius has been cultivated from their cradle !—Upon the whole, I may venture to assert, that this conference did honor to human nature ; and has indisputably convinced us, that a good understanding and an upright heart are not excluded from any condition of life ; and that true dignity is no more foreign to simple villagers, than to the most elevated ranks.

With a heart affected with what I had seen and heard, I could not forbear expressing to the assembly the feelings with which I was agitated.—“ I have never in my life experienced (said I) a satisfaction equal to what I am sensible of at this agreeable moment ; when I behold men of worth in the city and the country unite their common endeavors for the public benefit ! And you my friends from the country must now be convinced that all our views center in the discovery of such methods as may tend to augment the prosperity of our republic, by giving fresh vigor to the industry and activity of our laborers, and endeavoring to instruct them in the most certain rules for cultivating and improving the fertility of the soil. To procure intelligence, we read dissertations from all parts of the globe, composed by men of talents and likely to instruct us by their experience. Those of us whose situation will allow it, in order to be more sure, confirm this by trials of their own. I see, my good friends, you are animated with the same zeal, and I expect the most happy effects will attend your country from it ; for, in reality, it is on you that

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“ the success of all our enquiries depends. All our
 “ speculations will be fruitless, if you are dilatory in
 “ performing your part ; and if, convinced as you are of
 “ the integrity of our intentions, you delay to execute the
 “ plans we recommend. It depends on your endeavors
 “ to render this a happy and flourishing country. Your
 “ virtues, your candor, are sure guarantees of your
 “ acquiescence : you will then have a just right to the
 “ glorious title of benefactors to your country : you
 “ will then demonstrate that the occupation of a hus-
 “ bandman, is, in its consequences, the most important
 “ and honorable of all that are exercised in civil socie-
 “ ty ; and, at the same time, the most agreeable and
 “ satisfactory to fulfil. What can be more pleasing
 “ than a perpetual contemplation of the works of the
 “ Creator ; breathing a pure and free air ; confirming
 “ the health of the body by exercise and labor ; and be-
 “ holding a happy fertility, the reward of care and dil-
 “ igence. ? What employment can be more easy to ful-
 “ fil than that, where the greater part of the success de-
 “ pends on a man’s own conduct ? How much more
 “ unfortunate in this respect are we, who spend much
 “ time and care before we can render our ideas accept-
 “ able to others ? And what a number of efforts must
 “ be made, and obstacles be surmounted, before we
 “ can introduce them into practice, or reap the least ad-
 “ vantage from our exertions ?—Continue then, my
 “ friends, to second us with all your might ; give us
 “ your confidence and friendship. You shall see us, in
 “ our turn, do every thing in our power to convince you
 “ of our sincere regard ; and to render of general use
 “ the maxims we have learned from books, from expe-
 “ riments, and from your conversation. May this
 “ union of interests procure our country all those bless-
 “ ings which there is reason to expect from it.”—I had
 the satisfaction in finishing my discourse, to observe some
 emotions in the countenance of my auditors, expressive
 of their approbation.

The Society, as a testimony of regard and good will to their guests, had provided a dinner ; where there was so general an appearance of cordiality and kindness, that the conclusion of the day was not less affecting to a well-wisher to mankind, than the beginning.

THE Philosophical Society having discovered, that *Essays* written by persons *not* engaged in practical agriculture, had little comparative weight with the peasantry ; proposed (as has been related) *Annual prize questions*, to which the *peasants* replied in writing.* At the end of the year, the information contained in the papers of the peasants was extracted ; and recommended with the more confidence to the inhabitants of the country as it had been suggested by some of their comrades.

The first object proposed for discussion regarded the care of *forests*. The increasing consumption of wood from the progress of luxury and manufactures and from an augmented population, joined to the decrease of the forests, made this a necessary subject of attention ; and yet it had wholly been neglected by the peasantry, who even thought it ridiculous in any case to plant wood. The prize questions which were first proposed in 1763, and continued in 1764, respected the sowing, the care, the cutting,

* In the second volume of the French edition of the *Rural Socrates*, a letter is inserted dated 24 Sept. 1774 : and written by Dr. Hirzel, to the Baron de Tchoudi, an officer in the French service, and author of an *Essay on Resinous and cone-bearing trees* and of other performances. It chiefly regards the improvements in the canton of Zurich which resulted from the hint furnished by the conference between the Philosophical Society of Zurich and certain peasants of the canton ; a conference, as we have seen, first proposed by Kliyogg.—From this letter, the following part of the above section of this work is extracted and translated.

Mr. Young's translator from this period of our work will no more be heard of, except in our Appendix. E.

cutting, and the employment of wood. The answers astonished the proposers; and proved the important truth, that sound reason well directed can never miss the truth. Professor Usteri, digested the whole into a body of instructions, which were approved even among the Germans, with whom the art of the Forester has approached the most towards perfection. Among these papers, the best was the work of a cooper; whose business often led him into the woods. It was so well drawn up, that it needed no alteration to fit it for the press; and the author of it in consequence, was made the director of a considerable wood. At the same time, commissioners were appointed to take care of the forests.—The principles upon this subject thus becoming more generally known, the Society was encouraged to proceed farther.

It was now determined to discuss every branch of rural economy, in order to arrive at a systematic set of instructions for the country;—and the next topic proposed, regarded the means of preparing, assembling and multiplying manures, composts, &c.

This was the more natural; as the peasantry were already convinced of the necessity of attention on this head, according to the maxim prevailing among them, that *manure is better than contrivance*; [*Mist ist lieber list*; mieux vaut fumier que finesse;] and much had been done on this subject, especially for the increase of liquid manure [mare.]—It was also necessary to attack the custom of turning out beasts into fallows, as also into stubble, after harvest; a sort of commonage called *droit de parcours*; which diminished the quantity of dung in the season of the year, when it was best in quantity and kind, and when the fermentation was most favored by the heat of the season; and injured also the turn for improvement, by checking the cultivator in the free disposition of his land.—This new experiment was equally successful with the former: many systematic thinkers were found among the peasantry, and

and the species of commonage above-mentioned was finally abolished.

The following year the subject of the Society's prize was the *employment* of the manure of *the farm-yard*; for as it was established in the discussions of the preceding year, that there were different species of manure, the examination now was, how best to apply each of them; both as to the object of culture, and the species of soil. More information was obtained on this head than was expected; and the memoir of Captain Hogguenburguer of Martelen, an experienced and intelligent cultivator, was printed without any change being made in it.—In the result, the peasantry received here again much instruction. It was even found profitable to manure less land, provided it was done upon a better system; for the manure ought to be so laid, as to increase the *future* means of manuring, by augmenting the quantity both of forage for cattle and of straw.

These successes led to another object still more difficult and almost unknown in the country; namely, the *mixture of different earths*, and the decision of the *species of culture* called for by each soil.—It is true that in a little district of the canton named Lagerberg, they had known from time immemorial, the use of a marley potters clay [*glaise marr-use*] for improving clover, to the great benefit of their cattle. Gravel also had been applied to clay; though it was pretended that this was to enrich the fathers at the expence of the children. In the *vineyards* also on the sides of the hills, the cultivator when replacing the earth lost by washings from the rain, incidentally found benefit from the new earth which he brought to his old soil.—But still the subject was imperfectly handled and pursued; and soils were not yet known by their *oppositions to each other*; though hence was to be drawn the grand rule for their being mixed.

The Society had next to inquire into the state of the *implements* of agriculture used by the peasantry; and here

here again its hopes were equally gratified by the issue. A man was discovered who could prepare wood for ploughs, which united durability with lightness, and permitted the ploughing of heavy lands with light machinery. The Society had also the opportunity of informing the peasantry, when they should cultivate with the plough, when with the spade, the pick-axe, or the hoe with *two branches*.

In the two last years, the notice of the cultivators was turned to the *watering* and *draining* of lands ; two branches, in which the canton of Berne was far more advanced than that of Zurich. The abstract of what was written on this subject is to be seen in the paper of instructions drawn up by Mr. Brunner, secretary to the commission.

These instructions were *sent at the expence of the Society to all the parishes in the canton* ; and the clergy were desired to promote attention to them ; and in particular, to get them placed in every *school-room*, that young persons might acquire right ideas *as early as possible*.—Every day pleasing proofs offered of the salutary spirit which was excited by this means among cultivators.

But the second plan for drawing the attention of the cultivators to what concerned them, was still pursued ; namely, that of the solemn conferences which have been above described. Care however was taken to make the subject of them differ from that of the annual prize questions. If the conference in this case had *preceded* the prize question, the peasant would have been anticipated in his own inquiries, and the object of exciting his own meditations might have been frustrated ; and if it had *followed* the discussion of the prize question, mortification and other inconveniences would have occurred to many of them.

It was farther perceived, that the views of promoting the agriculture of the canton of Zurich could not be fully attained without an exact knowledge of the actual circumstances of the country, as regarding rural economy. Dr. Hirzel therefore presented to the Society in 1761 a plan of *tables* for each village. Different columns were appropriated to the register of the houses, hearths, families, married men, widowers, unmarried males, (whether above or below the age of puberty,) absent men, and servants; also of the married women, widows, unmarried females, (whether marriageable or otherwise,) absent women, and female servants; and last of all the sum total of the persons composing the family, with the profession or trade followed by each family. Another column exhibited the profession or species of manufactures which the family pursued. Five other columns were provided for arranging the land under one of the five kinds of landed property; namely meadows, fields for grain, vineyards, pastures, and woods.—Afterwards came twelve columns for noticing respectively the number of oxen, cows, and young cattle; horses, mares, and colts; hogs, sheep, and goats; geese, fowls, and pigeons; and lastly another for beehives.—Hence an idea was obtained of the population, the different properties, and the different means of subsistence of the different villages.—Above each column a memorandum was placed, inviting information in writing concerning the quality of the houses and land, their value or produce; as also concerning the springs, rivers, and canals; and likewise respecting the precautions taken with respect to fire and other objects of police.—An extract of the marriages, births, and deaths from old registers being added, a comparison was made easy with those of the present time.—By these means the Society has since obtained accurate intelligence respecting the country. Wherever there were difficulties attending this intelligence the peasantry were called upon to explain them.

Conferences were also held with some of the cultivators, on the subject of the advantages and defects of the rural economy in their several neighborhoods. These conferences were attended by some of the chiefs of the government, by many clergy, military persons, literary men, merchants, and artisans. At every new conference, the assistants were more numerous than at the preceding ones; and the peasants were always satisfied and sent away in some respect or other improved.

By these different means, the peasants became more and more proud of their profession, and more and more attentive to its principles. Whole communities joined together to get rid of the *droit de parcours* (or particular right of commonage above noticed.) Others agreed to divide their common pastures in marshy places, converting them into meadows, or plantations of willow [which says the French editor are sometimes as profitable as the best meadows, in countries where straw is scarce.]—Others again advanced in the care of their woods; in working up their *turf*; or in discovering *marle pits*, or other matter proper for dressing the land.

Economical or Agricultural Societies were formed in many places; and many talents called to light, which have been directed to objects highly important.

Premiums have been superadded in favor of those who have found out methods for employing the *poor*, to the advantage of the individual and of the community; as by improving the common pastures, keeping in order the common woods, preventing the ravages of torrents, and making roads, &c.

Many humane persons have also joined in subscriptions for assisting such poor laborers as wanted *capital*, which was to be distributed by a committee of the Society; and the bailiffs [or chiefs] of the villages and the curates were invited to give advice as to the distribution.—Two pieces of land, which together did not contain 18,000 square feet (or not a square of 45 yards) and

and which were deemed entirely barren, have been fertilized by help of this sort without the aid of any cattle, so as to support a whole family ; and with the help of a little work at a manufacture, something was even saved. Other instances occurred of services equally considerable and interesting.

The Society also had recourse to a *new method of advancing agriculture*. A peasant who with great assiduity had cultivated a small property upon the old system, was engaged to work it under the directions of the Society upon the new system. He was ordered therefore to keep his cattle constantly in the stable, and put their manure on his wheat land and meadows ; giving to his vines earth drawn from a marshy meadow and afterwards exposed to the influence of the weather. The marshy spot of meadow was itself planted with willow ; whose produce farther sensibly augmented the dung heap. The pasture was converted into fields, of which a third part was put into clover in succession for the summer feed of the cattle, who were shut out even from the wood. In the most distant field, a reservoir for liquid manure was placed ; into which water was led from a neighboring spring. Eighty beds of ten feet square each which were ranged in a line along a narrow slip of land were devoted to varied experiments upon grains and forage of different kinds.— The proprietor who had before kept only two head of cattle, in the fourth year was enabled to keep three ; his wheat was doubled ; his whole land became more fertile and was more easily worked ; and his vines had suffered no detriment, though had it been otherwise his other advantages would have richly compensated for it. The agricultural experiments in the mean time gave knowledge to the canton as to several articles of culture.

A few years since the Society received from the canton a landed property, as a *donation* to be applied to the object of experiments.

A part of this land has been devoted to the formation of a *botanical garden*, in which every year are seen 2000 different plants, of which some are extremely rare ; and this garden was placed under the care of Dr. Locker.

All these different operations of the Philosophical Society, let it be repeated, *are the consequence of its first connection with Kliyogg*. Thus the virtues of private life may extend their influence to the whole of human society ; just as an oak by its acorns may surround itself with other oaks, which acting in like manner, the original oak becomes attended by a majestic forest.*

* The French editor in a note, informs us of a clergyman of the name of Colombel, who every year provided different prizes for his parishioners, of which the Agricultural Society of Alencor had the distribution. — He relates also, that M. de la Perrière, an ancient musketeer of the King of France, gave a festival yearly ; to which those only were admitted, who had distinguished themselves by their exertions and success in agriculture. Agricultural concerns formed the subject of a conference upon this occasion, and the pre-eminence of those who had done most in the year was decided by a tribunal. The parish of Cepede, in the old duchy of Aguilon, is said by this means to have become the best cultivated of any in its neighborhood.

It is affirmed in a French publication, that in Alsace they have succeeded in raising some of the finest vegetables in Europe ; owing to the magistrates at Strasburg giving a small gratification to those bringing to market the finest beer, cabbage, &c.

Gardening and fruit trees furnish subjects which might properly fall within the objects of a *lecturer in agriculture*. Premiums also may be given to those making known new fruits and new garden vegetables, with the various uses to which they may be applied. In many parts of the northern world, vegetables as the companions of animal food are in various instances of very modern date. The advantages of the mangoult (man's-gold) of the Germans and Swiss, an agreeable and productive kind of beet, are still unheard of in different countries, where this plant would succeed. E.

THE
RURAL SOCRATES.

PART THE SECOND.

SECTION I.

Queries respecting Kliyogg, with their Answer†.

I AM asked, *If Kliyogg is not the object of the malignant jealousy of his neighbors ? If their attacks have not excited in him anger and a desire of revenge ? And in what manner he governs himself in this case ?*

It is not to be doubted, that Kliyogg is exposed to the envy and malice of his brethren. He has merit, and what person with merit is free from this ?—True merit is a perpetual satire on those who are destitute of it ; and the more palpable is this satire, the less easily it is supported. I would therefore recommend to every friend of mankind, who travels in order to discover the men of merit of different nations, to frequent those places where the idle resort in order to shew their talents by criticising their countrymen ; and if afterwards he seeks
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* This part of our compilation consists of materials found in the French, and not in the English translation.—It is miscellaneous in its nature.

† These are queries from Dr. Hülschoff, Pastor at Amsterdam, to Dr. Hitzel, who gives the answers.

the acquaintance of those who have been most censured there, it will be singular, if he does not find *among them* persons the most remarkable for their merit and talents.

The neighbors of our philosopher seek to ridicule him as a singular man, who always endeavors to be wiser than other persons.—One exclaims, that he destroys his woods, in order to augment his manure with the spoils of his firs and pines. Another pretends, that he ruins his posterity, by using a mixture of different soils ; or by exhausting his arable lands and depriving them of their juices. Others wish to make him pass for a vain and worldly man, little occupied with his Creator, and trusting only to his own efforts ; though in fact he only regards labor as the surest means of obtaining the divine blessing. Others again make him a flatterer, who insinuates himself into the favor of men in place, in order to depress his neighbors ; though the only use which he has made of the access which the sublime simplicity of his character procures him among the most respected and best intentioned members of our government, has been, to acquaint them with the true state of what happens in the country, and to lead them to favor the industrious cultivator. Others, in short, laugh at all of his enterprizes which vary from the common course ; and leave nothing undone which envy and malice can suggest, in order to distract or injure him.—He, on the other hand, always tranquil in the midst of their intrigues, proceeds in his course ; and opposes nothing to his enemies but the fruits of his labors ; rich harvests ; children, who are well brought up, and on whose countenances are to be observed the signs of an internal tranquillity and content, and whose obedience and alertness in their labors every day increases his happiness ; and lastly, the distinguished favor of our government.

I have never properly discovered him in anger : much less have I remarked in him the smallest disposition to resentment. I have seen him in the disputes between

one parish and another (where great vehemence is usual) employing only a frank, simple, and most accurate statement of facts, in opposition to the heat of the adverse party ; and more than once, I have observed him seizing with a kind of enthusiasm, the means of procuring access to his patrons for those, who envied and opposed him ; seeking to regain their good will by marks of the most unequivocal friendship and by services the most important.—Such proceedings are exceedingly rare in the inhabitants of the country. I notice carefully every occurrence which can make me acquainted with this class of people ; and I am every day more and more confirmed in the persuasion, that genius is as common in this class, as in any other whatsoever ; but that generosity and disinterestedness are of all their natural qualities, those which develope themselves the least* ;
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* The French translator cites here two memorable exceptions.

One is taken from the Marquis de Mirabeau, who gives the following relation in the *Ephemerides du Citoyen* for 1769. "The farmers and vassals of M. de Kergroadez (in the diocese of Leon, in France) learning that he designed to sell his estate, assembled and deputed to him some of their chiefs, to request that he would not sell them to any in the administration of the finances, and to know in what they had offended him."—My friends, said he with emotion, the measure is necessary from the deranged state of my affairs ; I can no longer live in my usual style ; and I must sell, that I may at least leave a wreck of my fortune to my children.—Your children, replied the old men, cannot be in better hands than ours ; but as we know that they ought not to owe their subsistence to us, and our only wish is to reinstate the family, condescend to intrust your affairs to us. What is the amount of your debts, for they belong to us all ?—Your kindness penetrates me, he replied ; but I owe above £.12,000 sterling, and I must of necessity quit you.—The deputies retired with this information ; thanking him, and promising him a speedy answer. In effect, after some time they returned with the £.12,000, and signed a contract with him, of which the minute still subsists ; leaving him half his income to support him according to his rank, and providing for their reimbursement in forty years ; and to conclude all, they presented him with eight carriage horses, that, in their own phrase, *his lady might go to church in a proper manner.*

The second anecdote respects the generosity and delicacy of an old Anabaptist of the country of Waldeck : It is often recited. In the year 1769,
M. de

the peasant being too seldom in a situation to exercise them. Limited generally to the single care of procuring his subsistence, he sees and habitually meets in others scarcely any thing besides attempts, in one shape or other, to deprive him of the fruits of his labor.—But as to Kliyogg, we know how capable he is of raising himself above his fellows ; and that friendship, condescension, and forgiveness of injuries, are each as natural to him, as his astonishing activity in his rustic labors ; and these are the virtues which not only preserve him in a constant state of tranquillity and content, which nothing can alter, but which manifest themselves in the divine character of his countenance.

I have lately made him a visit in company with Baron Rudbeck and the learned M. de Biornstal, two Swedish travellers of merit, whose observing eye suffers nothing to escape them, which can interest humanity.***. We found Kliyogg just returned from a fatiguing journey, having that moment taken his seat at the dinner-table. He rose immediately to receive us ; and, much as he stood in need of rest and refreshment, it was in vain that we used every possible intreaty to oblige him to finish his repast. He entertained us with a thousand interesting things, conducted us into his fields, and shewed us the improvements which then occupied him. At

our

M. de Stadler, aid de camp to the count de Stainville, having orders to search for fields of grain where the horses of his general might forage ; met an Anabaptist, whom he enjoined to conduct him to such fields.—The good man endeavored to excuse himself, with a degree of calmness equally removed from insolence and from fear ; but being constrained, he desired M. de Stadler to follow him. They had proceeded through a wood a considerable way, when M. de Stadler found that they had passed a number of fields of grain, of which the Anabaptist had taken no notice. When he asked the reason, the old man still advancing, said, “ the other fields do not belong to me, but this does ; send therefore mowers, and tell me the quantity of forage you want.”—The French translator, adds, respecting the Anabaptists, that a person, who had been for fifty years at the head of the magistracy of Amsterdam, assured him, that during the whole of that time, *he had never found one serious accusation in the public registers against an Anabaptist.*

our return, he gave us a country collation, and it was with difficulty that we prevented him from re-conducting us to Zurich. This trait will shew you, to what a point cordiality and courtesy have become ingrafted into his character.

I am next questioned, as to the *manner in which Kliyogg employs his long evenings in winter*? Whether he reads; and particularly whether he reads the bible, psalms, and catechism? whether he is given to philosophical meditations? whether the events, manners, and customs of mankind, as also the occupations and amusements of other classes in life besides his own, interest him?

To all this I answer plainly and simply in one word, *No.* The philosophy of Kliyogg is entirely bounded to that sphere, in which Providence has placed him. Destined to be a husbandman, he thinks that his only vocation lies in cultivating his land, in supporting himself and family out of the produce of his labor, and in making this his true happiness, (which is no other than content.) In this, all the faculties of his mind are employed. His lands are worked upon principles derived from his experience or his sagacity, and sometimes from the instructions of others. The use which he makes of the fruit of his industry rests upon grounds no less judicious; bounding itself to the nourishment of his body, and to the preservation and (if possible) the increase of his health and strength. Every other employment of the produce of his fields, vines, and cattle, every thing tending to delicacy or luxury, excites his indignation. In the abuses of the good things of this life, he sees the origin of poverty, fraud, and every vice. Hence his well-founded complaints against drunkenness and the dissolute merriment prevailing on feast days, and even during the week; and hence above all, the scrupulous attention which he gives to the education of his children, and his anxiety to keep them out of the way of
themselves

these recreations, though commonly regarded as innocent.

I cannot avoid upon this occasion relating an anecdote concerning Kliyogg which passed in my own house.***. The celebrated M. de Meckel of Basle*, having seated himself for the purpose of drawing the portrait of my country friend, Kliyogg laughed at my having desired this, and lent himself to it purely out of friendship. "It is not (said he) that it costs me much to sit still, but I do not see to what good this tends : if you, however, perceive any, I consent very readily, for you know that I do not understand these matters." M. Meckel could not cease to admire the heavenly sparks of fire, which came from his eyes ; a striking sign to a physiognomist, of force of understanding, philanthropy, and inward content.--But in the midst of the operation, the characteristic traits of the countenance suddenly disappeared ; the muscles were no longer rounded, the eyes became extinguished, and the face offered nothing but wrinkles. They had just given the melancholy signal for the approaching execution of an unfortunate woman, who had destroyed the unhappy fruit of her illicit passions. "Gracious heaven, said he, to what purpose is it to behead this miserable creature, (who it seems was from his neighborhood) ? The evil ought to have been stifled in its origin : the first errors of this girl should have been prevented, when she was seen abandoning herself to idleness, frequenting ale-houses on feast-days, and giving herself up to corrupting diversions. It is then that authority ought to have interfered and shewn its severity. It is now too late ; and the cruel spectacle which is about to take place, will be without effect, as long as youth are permitted to consider the first steps towards vice as innocent amusements."***. These impressions in Kliyogg are the result of his never having quitted the circle of occupations

* An engraver and print seller at Basle in Switzerland.

tions which concern his station in life ; and his being accustomed never to think of any thing of which he ought not to think, nor to do any thing but that which it was his duty to do, at the moment.

The bible then is the only book which he reads, and this always in the manner which I have formerly mentioned.—I have some reason to doubt whether he has even read my publication respecting himself. He was more inclined to deride, than to applaud, the pains I had taken ; of which he could not perceive the use, never having been in a situation to consider the influence of science upon the happiness of men.—One of his brothers, who had for a number of years been a soldier in Holland, was very fond of reading ; and had formed a tolerable collection of books in geography ; as also of mystical works, for which he was a very great enthusiast. Having passed the latter years of his life with our philosopher, Kliyogg without the help of erudition, had made him perceive the absurdity of the doctrines of these mystics.—But the children of Kliyogg sometimes looked into the books of their uncle ; in which they found accounts of the manners, arts, and way of living of different nations, which flattered their curiosity. Our philosopher found that they sometimes stole away from their work, or returned to it later than usual ; in short, that they directed their thoughts to distant objects, which injured their attention to what was before them. This reading, therefore, appeared to him as weeds in the mind, which it was proper to root out : he therefore made his children sensible of it ; begged of his brother to lock up his poison ; and, as this worthy veteran died soon after of a consumption, sold the whole collection without delay at a low price. “ This ridiculous trash (said he) was near spoiling all my children : the pick-axe, the plough, and the pitch-fork, these are the books which they ought to have in hand.”—We may judge from this, how distant Kliyogg is from all sort of erudition,***.

The next inquiry respects the *treatment of Kliyogg to his children*.—I am asked whether cheerfulness, openness, and a proper degree of liberty prevail in his household ; or if he governs his family by fear, and with the harshness and severity common to a person bred in the country ; and whether his children are free from ambition and jealousy ?—I answer, that harmonious friendship and an amiable gaiety, without any mixture of restraint, reign in this happy family ; and those who enter into it, find this painted in the contented air of those who compose it.—Things indeed cannot be otherwise with the mode of living I have described. In all domestic concerns, every one of this family has liberty to give his opinion ; and the best opinion is always followed ; for all are accustomed to seek for truth without prejudice or partiality, and to govern themselves by good sense. Every one may satisfy his appetite ; neither victuals nor money as I have mentioned, being shut up ; nor does any thing occur to excite in any one the smallest jealousy. Kliyogg loves, and treats, and consults them all equally, under all circumstances ; and has no greater pleasure, than that of seeing them contend who shall suggest what is best for the prosperity of the family. All have been kept, with equal care from their earliest infancy, out of the reach of the dangerous pleasures of gaming and drinking ; having never approached even the places where they prevail. Our philosopher therefore sees his own character multiplied in each of the children.—His principles indeed have become so habitual in them, that no temptation of fortune can engage them to quit his roof. His eldest son might have married very advantageously ; but the stipulation of living with the father-in-law made it impossible for him to accept an offer ; which, without this, would have been as agreeable, as it was advantageous.

Kliyogg knows so well how to banish every species of jealousy from his household, that his sons have received
into

into it with great cordiality the husband of their sister ; who has not only lived with them for many years, but has even joined his mother to their society. — This man had been singularly prepossessed against Kliyogg ; and, when the latter had just established himself in the farm which the republic had confided to his care, he came to see him ; but by no means so much with a view to instruct himself, as to form, in person, his opinion of this singular character ; of whom he had conceived a very disadvantageous idea, and whom he wished to turn into ridicule by means of facts to which he should himself be a witness. Having solid good sense however, truth and worth could not escape him : he blushed at his project ; saw himself obliged to respect the man at whom he had pretended to scoff ; and found all that was singular in him, built upon solid reasoning. He became attached to one of his daughters ; demanded her in marriage ; and obtained her, upon condition of living with our philosopher, and working and partaking in every thing with his children. At first indeed there was a slight discontent among his sons ; but their father represented with energy the happy effects resulting from a reunion of their labors, with the continued increase of profits in a family in proportion to the increase of its active members ; while divided families and properties led to a decline of every thing : though he concluded his remonstrances with leaving full liberty to those who were dissatisfied, to quit him. They have since found by experience, how much their father was in the right.

His son in law has become in all respects a second Kliyogg, having adopted all the father's principles, and thinking himself in consequence the happiest of men. The mother is equally charmed at being able to close her career in the midst of a family, where peace and concord reign without interruption and are the delightful recompense of honest labor ; and where the beauty of the 133d psalm is to be felt in all its extent.

We must not think however, that the children of Kliyogg are wholly without recreation.—When they go for example into the fields in harvest time, he has a violin to precede them. On the Sunday evening, he sits among them to sing ; and though nothing is allowed to be sung in the house besides the psalms of David, it is easily perceivable from the manner in which these psalms are executed, that strongly penetrated with the same spirit which animated the royal prophet, they taste in this pious exercise such a degree of satisfaction, that few even with the most refined assistance of art, are able to experience the like.*** It is here that we find the proof how easy it is for man to be happy, if he seeks only to procure true content in the fulfilment of his duty ; instead of running after the phantoms of happiness and grandeur which he never ceases to present to himself.

It is again asked, *if Kliyogg is often alone in his fields ?* If his *time never hangs heavy* upon him ; or if he guards against this by the pleasures of contemplation ?

Whenever Kliyogg goes into his fields, he always finds employment, either in labor, or in examining the condition of everything, or in considering the work or improvement which is required ; so that his time is never a burthen to him. Add too, that notwithstanding the great distance which separates his own property from that which he farms, he often goes from one to the other. This walk, which lasts him four hours, serves as a recreation, which he often takes after other work ; and it does not prevent his forwarding the business which he finds offering at his arrival. During his journey, he occupies himself with reflections on the prosperity of his household, and the general welfare of the inhabitants of the country ; he feels the value of the blessings with which Providence has deigned to crown his labors ; and he prays that others may obtain the same.—He considers also the many topics suggest-
ed

ed by the properties over which he passes. If he finds a traveller, he enters into conversation with him; which, as he never goes out of his province, always turns upon the improvement of agriculture, and the benefit to arise from it to every country which makes it a serious object.

The tendency of the present query leads me to conjecture, that it is conceived, that Kliyogg, after a manner of his own, gives into metaphysical reflections; or at least into general observations relative to natural philosophy.

This opinion requires correction. Kliyogg is so destitute of what is called science, that whenever he is questioned upon objects which do not respect his profession, or the civil relations in which he stands placed as a member of society, he answers, I understand nothing of these things. But in return, he conceives that all those who are not husbandmen by profession, cannot be thoroughly acquainted with the subject with which he himself is occupied; so that it oftens happens in the heat of conversation, that he says, "you understand nothing of this, and I will explain it to you." ---He is himself then an example how little wisdom is dependent upon learning. It must not be expected, therefore, that I can have much to say respecting his discoveries with regard to religion, either natural or revealed.

His *theology* is very brief; and this is the sum of it. —
 "Fulfil with fidelity and assiduity all the duties and labors imposed upon you by your profession in life.
 "Do always what your conscience directs in the moments when you consult it. Look for no other blessing from Providence, than that which belongs to considerate and continual exertions. Beware of eating
 "any bread besides that, which you have earned with your own hands. Act towards others as you wish
 "they should act towards you, that you may be able to assure yourself that you are beloved of God, and man.
 "Contemplate

“Contemplate death without terror.”***—If he is asked what he thinks of original sin, he answers; “Do only what is right, and be tranquil about the rest.”—If any tell him, that he lessens the merits of our Saviour by supposing that he can deserve heaven by his good works, he answers with a sort of displeasure; “I do not pretend this; for we must owe this to our Saviour, which I consider as a point decided; but our Saviour himself requires *in return*, that I should act well: this is my duty, and *he* has known how to provide for the rest.”—Such are his ideas of religion; of which he is more anxious to fulfil the precepts, than to understand the doctrines; which yet he admits as certain, never having conceived the smallest doubt on this head.—The *internal tranquillity which religion procures him*, when he feels that he has done his duty, is to him the strongest demonstration of its truth.

On the other hand, he despises all religion which resides only in professions and is contradicted by actions. When he hears much talk of religion and the uses of public worship, and of the necessity and efficacy of prayer; coming from men devoted to idleness, pleasure and debauchery, and in which they permit also their children to indulge; or from men who seek to enrich themselves by tricks and cheating; he calls the religion the church-going, and the prayers of such persons, a palpable *lie*, by which they seek to abuse God and man. This deceit he conceives as the worst of vices, because it feeds and multiplies all the others; since the conscience becomes deadened, when praying and going to church is thought to repair every thing. Nothing therefore so much agitates him as these persuasions, so common in the country.—It happened one day, that he was in company with two of the leading men in his parish, whom he had just assisted in pacifying a warm dispute between two neighbors; when the conversation turned upon the fertility of his fields. One of them expressed his astonishment at the great amount of his
wheat

wheat harvest ; when the other, who was always talking of the importance of going to church, interrupted him by saying, "*and this without praying much to God*" ! — " This is more than you can know, replied Kliyogg ; " but on my side I know, that God blesses all honest and " diligent labor, and loves those who eat no bread which " their own hands have not provided." — " Work, replied the critic, is without doubt proper ; but reading and praying must be added, or of what use would " be all our good books of devotion ?" — " And I, said Kliyogg, know more than one of these books with " which it would be better to warm the body, than the " imagination ; for all these pious readings render men " *presuming* ; and they think to dispense themselves from " paying any attention, when duty and good works are " called for." — " Heavens ! what scandal can exceed " this, (answered the other ; with a fury like that which " belongs to the orthodox theologian, when pronouncing upon the writings of a philosophical theologian :) " It is plain that you have no religion, since you make " so little account of divine worship, and of prayer !" — " I love religion (said Kliyogg) from the bottom of my " heart ; and I go very willingly to church, to edify " myself ; but unless there are good works, I maintain " that all public worship, prayer, and pious books are " wholly useless. If any one meditates an unjust act, " or seeks to cheat his neighbor, his prayers are so many falsehoods ; for how can he in effect seriously address himself to God and ask his blessing, when he designs an unjust act, and uses fraud and artifice to procure his living ? If this is religion, is it not better to be without it ?" — " What horrors, (returned his antagonist !) I now believe what I have heard, to be true ; that you have worked on the afternoon of holy Thursday, after having taken the sacrament in the morning ; and that on a Sunday you have carried your plough from one field to another, to be ready for your work on the Monday morning." — " It is all " true

“ true (said Kliyogg ;) but as to the holy Thursday,
 “ the magistrate did not order me to refrain from work ;
 “ and since, when I took the sacrament, I made a fresh
 “ promise to God to fulfil all my duties ; I thought it
 “ no sin on that afternoon to attend to my calling, which
 “ is the most important of the duties which God has
 “ imposed upon me. I agree also that I have carried
 “ my plough from one field to another, on the Sunday ;
 “ but is there more evil in this, than in playing at nine-
 “ pins on that day, as *you* are accustomed to do, with
 “ so many others ? Does not the clergyman carry his
 “ books from one place to another, every Sunday ; and
 “ what are these but the instruments of his vocation ?
 “ If the essence of Christianity consists in idleness, it
 “ would be very easy to be a Christian, and would suit
 “ the fancy of many*.”

You may judge from this, sir, that Kliyogg is not of
 the number of rigid Christians ; for he would not even
 be a true believer, if for this purpose it were necessary
 to believe, that the essence of Christianity lay much
 more in precepts, than in the *application* of these pre-
 cepts to the improvement of manners.—But he has been
 very far from borrowing his mode of considering reli-
 gion from our philosophical or moral clergymen ; for
 I repeat, that he scarcely knows any book besides his bi-
 ble and catechism. It is to the superiority of his rea-
 son, that he owes every thing : it is by attending to its
 suggestions alone, that he has arrived at that internal
 calm and that sweet content, which have succeeded the
 troubled mind with which the mystical opinions he had
 adopted,

* Jesus seemed to allow that works of *real exigence* may be done on
 the Sunday, when he spoke of the ass being led away to watering or tak-
 en out of the pit on that day.—But a divine may say, that this has
 nothing to do with our *ordinary* work.—The Sunday is chiefly designed
 as a day of rest, adds the philanthropist ; and the preparation for the
 Monday's work might either have taken place on the Saturday night or
 Monday morning, without giving the example of premeditated labor on
 the Sunday, which may not only fall upon man, but upon cattle. E.

adopted, formerly overwhelmed him. He is now so well confirmed in his principles that nothing can shake them.—The youngest of his children died not long since, of a malignant fever, in the eighth year of his age, Kliyogg had a singular affection for him, because from his infancy he had shewn a very peculiar taste for agriculture; all his plays being only so many imitations of ploughing, manuring, and other agricultural works. The disorder had thrown the child into a *delirium* which never quitted him; and in his ramblings he always conceived himself to be in the fields at work. His mother thought these not the proper objects of contemplation for a dying person; and wished to prepare him for death, by reading the forms of prayer adapted to the occasion. “Of what use is this, (said Kliyogg,) when the poor child is not in a condition to comprehend any of these things: Pray for yourself only; since (lowering his tone of voice,) reading aloud can have no other effect than to disturb our dear patient.”—“But what if he should die, (said the mother,) without our having prayed with him?”—“If he dies, (said Kliyogg,) he will die in his calling, since his whole thoughts are bent upon agriculture; and see how tranquil he is with it; while your praying aloud, I repeat, will only disturb this tranquillity. Pray yourself to God in silence, that he will deign to receive him into his favor, if such is his will.”—“But what will people say, if we neglect these things?”—“It does not concern us, what people will say, when the question is only what is right; and I see no use in repeating to a child who is out of his mind, things which he cannot comprehend. I am persuaded on the contrary, that it would be unpardonable to risque disturbing the serenity of our child in the last moments of his life; and I desire you would be contented, at present, with recommending him to God and his divine providence.”—Saying this, he took her book and shut it; adhering thus

always

always to his grand principle, that the *exterior* of religion is only good when reason avows it and the heart participates in it.

We may see from hence that very sound and very vigorous good sense properly forms the distinguishing quality of our philosopher. Not that he wants imagination, as we may judge from the illustrations he employs to give clearness to his ideas, (of which my narrative respecting him furnishes more than one example ;) but his imagination is always kept in subordination to his reason, and only serves to furnish him with figures to render his discourse more impressive. As to poetic thoughts ; I do not recollect his having discovered a single one. Nevertheless he seizes and feels with force, whatever is beautiful in nature or in morals ; and whatever he feels, he perfectly knows how to express ; but it is more by the animated and heavenly movements of his countenance, than by any choice of words.—*What really renders him an extraordinary man, is the perfect and inseparable agreement of his thoughts, his words, and his actions.* This agreement I never saw so forcible in any other man ; and it is this which attaches to him the admiration and good-will of those who know him ; and renders him worthy of the feelings which certain respectable persons have for him, in consequence of the feeble portrait by which I have made him known. Their esteem for him I am persuaded would increase, could they be eye-witnesses to a life, *the whole of which is in harmony with itself.*

SECTION II.

Of the Interview between Prince Louis Eugene of Wirtemberg and Kliyogg, at the Helvetic Society.*

IT was in the year 1765, at the baths of Schintznatch and in the midst of the *Helvetic Society*, that his Serene Highness prince Eugene of Wirtemberg†, desired to see Kliyogg, my description of whom had been so fortunate as to excite in him some interest.*** He had written me a letter of which the following are extracts.—“ I have often wept over the ravishing and affecting picture you have drawn of this philosophical peasant. “ He confirms me more and more in the opinion which “ I have long entertained; that the man who is the “ happiest, is at the same time the greatest. We are “ great, when we fulfil with zeal and exactness our duties towards our country and our fellow creatures ; “ we

* The account in this section, is extracted from a letter written by Dr. Hirzel, to Mr. Gleim canon of Halberstadt, a celebrated German poet.

† This was a worthy, but bigotted prince, not much in favor with Mr. Gibbon. (See the posthumous publications of that gentleman.) He joined the coalition of sovereigns against France with great zeal ; but at last was obliged to think of negotiation with that country. He died before he could conclude any.—He was succeeded by his brother, who at first persisted in the plan of negotiating, but afterwards departed from it ; though a sudden death prevented this change of system from appearing.—The reigning Duke of Wirtemberg, who finished this projected negotiation by a temporary peace, afterwards married the princess royal of *England*. One of his sisters would have been at this time empress of *Austria*, but for the death of her consort ; while another of his sisters is actually the wife of Paul the present emperor of *Russia*. (A. D. 1797.)

The *Helvetic Society* here alluded to was instituted in 1761, having for its members many enlightened persons in Switzerland, who met annually to hear a discourse from the president of the year, and to enjoy the benefit of each others conversation for the three days during which the assembly continued. It was held in the month of May. Schintznatch was the first place of the meeting ; but after some suspension, the annual assembly was next held at Olten, and finally at Aarau.

“ we are happy, when we love our condition and the
 “ duties which it imposes, and enjoy the delightful con-
 “ viction of it, and the satisfaction which an honest man
 “ feels when he finds, that he can respect himself for his
 “ conduct.*** I am thoroughly sensible how much
 “ this comparative estimate lowers those proud mortals,
 “ who wish to submit every thing to their ambition ;
 “ but on the other hand, it must elevate sublime minds,
 “ which is exactly what is useful for humanity.”

You may easily believe that I very willingly accepted the proposal which his highness made me, of bringing my peasant philosopher to Schintznatch.—I sent with speed a messenger to Kliyogg ; well assured that he would not fail to come immediately, nothing being so natural to him as to give pleasure to his friends ; and I went the following day to Brugg to wait for him at the house of my dear Zimmerman.—My friend Kliyogg appeared the day after, very early in the morning. He had walked all the night, having travelled seven leagues without stopping ; except to refresh himself under a tree with a bit of bread which he had brought in his pocket, and with a draught of fresh water taken from a neighboring spring. He had on him a peasant dress of ticking [cotton] which was very clean : and if his habit was not imposing, there appeared a vivacity and a serenity upon his countenance which won every heart.

The burgrave of Donha had also come to Brugg to meet Kliyogg.—When I explained to Kliyogg the rank of this young nobleman, and his relationship to Frederic of Prussia, whom Kliyogg had so often admired ; he looked at the burgrave with the piercing eye of an observer. He then gave his heartfelt praises to this king of Prussia ; “ who (he said) “ would never have performed miracles had he not always been *the first at work*.—The example of this “ prince, (continued he, with a movement of his head “ which in him always announces a peculiar emotion,) “ has not a little contributed to raise my own courage, “ when

“ when I have been upon the point of sinking under
 “ difficulties in the administration of my own house-
 “ hold. Ah ! said I to myself, it is necessary to work
 “ without being disheartened ; and to be always there,
 “ where the labor is most severe ; the first in the morn-
 “ ing, and the last at night. Without this, things
 “ could not go on ; for believe me, sirs, if the master is
 “ not always foremost, and fails to shew to others by
 “ his example the manner in which every thing is to be
 “ performed, all is undone. The servant who knows
 “ and who can do a thing better than his master, fol-
 “ lows his own pleasure in it, which will never lead him
 “ to waste his strength in increasing the wealth of one
 “ whom he despises ; but he will rather think of his
 “ own advantage ; and how to obtain the best pay and
 “ the most perquisites.”—It was thus that our philoso-
 pher displayed his wisdom from the first moment of
 this interview.—When I endeavored to alarm him, by
 telling him that he was about to receive the honor of be-
 ing presented to a prince, it was all in vain. He only
 expressed his joy at finding that such great personages
 could carry their love of mankind so far, as to hold
 converse with peasants ; since in this condescension he
 saw the surest means of spreading plenty and happiness
 over the earth.

We now mounted an open carriage to go to Schintz-
 natch.—As the road crossed various cultivated fields,
 the burgrave took occasion to bring Kliyogg upon the
 chapter of agriculture, questioning him about different
 new sorts of grain, and artificial grasses, &c.***. Kli-
 yogg condemned nothing ; but only maintained, that
 agriculture did not fail so much from the want of use-
 ful plants, as of a proper preparation of the earth. “ All
 “ these new species of grain and artificial grasses will
 “ serve no purpose, (said he) if there is a neglect of tillage
 “ and of manuring, the quantity of which latter must
 “ be increased with the greatest care ; these new pro-
 “ ductions requiring as much preparation of the earth,

“ as
 “ as

“ as the ordinary productions which we already possess,
 “ I have nevertheless (he added) seen some persons who
 “ have devoted all their care and their best manure to
 “ these new articles, while they have neglected every thing
 “ else upon their farms.”—The conversation afterwards
 turned upon the cultivation of madder, with which Kli-
 yogg was wholly unacquainted ; but, when he learned
 that it injured other articles of culture, it soon ceased to
 excite his curiosity. “ Our vines, (said he smiling,)
 “ for which we have so much affection, do injury
 “ enough in this way ; our poor fields and meadows
 “ being left to lament the want of that manure, which
 “ we give wholly to the juice of the grape.”

It was in the midst of discourse of this kind, that we
 found ourselves near the entrance of the house at the
 baths. Prince Louis Eugene of Wirtemberg had al-
 ready come out with all the members of the Society, to
 receive our country philosopher. I took Kliyogg by
 the hand to conduct him towards the prince, whose first
 measure was to embrace him with much emotion ; say-
 ing, “ I have great joy Kliyogg in seeing you, after all
 “ the good I have heard of you.”—“ And I also, my
 “ prince, am glad to see you, (answered the villager,
 “ with the most marked satisfaction painted in his
 “ eyes :) How charming is it, when great persons like
 “ you, have condescension for us poor peasants !”—“ It
 “ is no condescension in your case, replied the generous
 “ prince ; for I seek to raise myself to your standard,
 “ since you are more elevated than I am ;” and here
 the eyes of our philanthropic prince glistened with tears.
 —Kliyogg, was for a moment disconcerted ; but soon
 recovering himself, he said, “ We are both good, if
 “ each of us does what he ought to do. You princes
 “ and great men should tell us what ought to be done
 “ and the manner of doing it ; for you have leisure to
 “ examine and weigh well what is most useful to a
 “ country : and it afterwards belongs to us peasants, to
 “ obey, and to work with zeal and integrity ; and thus
 “ together

“ together we form *the entire man*. However advan-
 “ taged for the country may be the tendency of your
 “ wisest deliberations, your work is but half proceeded
 “ in, and the good is not yet realized, till the subject,
 “ the peasant, puts his hand to the business : but we
 “ should cross each other in our exertions and bring on
 “ confusion, and the good would be still undone, if you
 “ did not keep us in order. Thus the peasant is but
 “ *half of a man*, and the great lord also is but the other
 “ *half of a man*; and it is only when they both join,
 “ that the man appears as a whole, and that the work
 “ succeeds.”—If our philosophic prince was astonished
 at the justness of the ideas of our villager and at the
 luminous manner in which he displayed them ; he was
 still more so at the interior content which he read in his
 eyes, while he was speaking : in short, he saw the whole
 value of Kliyogg : He therefore replied, “ You have
 “ just uttered a heavenly truth ; and it is precisely because
 “ you represent so well your half of the *intire man*, and
 “ fulfil your duty with so much integrity, that I love and
 “ honor you. I wish to heaven, that I could affirm as
 “ much myself, and with the same confidence ;” saying
 which he a second time embraced Kliyogg :—“ I see, my
 “ prince, (replied the villager) by the manner in which
 “ you speak to me, that you fulfil the duties of your
 “ situation, as well as I can do those of mine ; and you
 “ cannot believe to what a degree my heart feels elated
 “ at your behaviour. My labors will become doubly
 “ dear to me, since I perceive that they please so good
 “ a prince ; and you would not proceed thus towards
 “ me, if you were not accustomed to do the same to
 “ others. Indeed you are not aware of all the good
 “ which will be produced by your condescension and fa-
 “ miliarity.” “ I ought rather to take your place (said the
 “ incomparable prince, with his heart again penetrated ;)
 “ for it is you, who encourage well doing ; you, who are
 “ better than myself.”—Kliyogg, who was now much
 affected, answered, with a tone of sensibility which made

a strong impression upon the hearts of all present :
 “ Without doubt, it is more difficult to do good in your
 “ situation, than for a subject ; for when *we* fall into
 “ error or act contrary to justice, you are at hand to set
 “ us right or to punish us ; but when persons in *your*
 “ sphere do wrong, you have no superior to do the
 “ same to you : you are abandoned to yourselves
 “ and to your consciences, and alas ! how difficult is it
 “ for us to govern ourselves.”—The prince answered
 no otherwise than by shewing a silent admiration, which
 spread itself over the whole company ; who were struck
 to hear such important truths delivered with such frank-
 ness and noble simplicity by a peasant.—The prince
 now putting his arm into that of Kliyogg, led him into
 his own apartment to converse with him in private.

During all this time I had continued silently to observe the countenances of these two actors. I saw with the deepest sensations, how two souls, each so noble, passed one into the other : I admired in them, man in all his grandeur : the prince and the peasant alike disappeared ; I perceived only two of the most excellent of men, born to love one another : and I had the happiness to feel that I myself was beloved by them both.

The whole of the afternoon and a great part of the day following, Kliyogg was the object of the most curious attention of all the members of the Society who were present. He was questioned much about his agriculture, his manner of educating his children, and his religious principles ; and he answered these questions with a noble freedom, which gained him more and more the affections of his auditory, and especially that of his illustrious friend.—As for myself, I sometimes kept at a distance, to give those who had hitherto known Kliyogg by my description only, the full means of examining him ; and when I approached afterwards to hear the opinions that were given, I received at first many flattering compliments on the subject of my philosopher ; my hero being thought happy in having so good an historian.—

Many

Many however had, as yet, only heard a simple laborer, with great sense it is true ; but he had said nothing but what was common about agriculture ; not being at all familiar, for instance, with the new discoveries ; *** and knowing nothing beyond the culture used in his own part of the country, and seeking only by obstinate labor to perfect what he had in view, in the manner I have described. Others looked for learning in him, without finding it ; but they perceived instead of it a great fund of sound reason, and a natural good sense which he applied happily to every case which presented itself in the narrow sphere in which Providence had placed him ; a quality which less creates surprise, exactly as it approaches perfection. It is with this quality indeed, as with a natural style ; which is then only perfect, when it is equally intelligible to all the world, and when each thinks it is that which himself and every one else would have employed upon the same occasion—*** Thus Kliyogg was at first thought only to be a common peasant, and a great part of the interest which his character had excited, was supposed owing to the coloring of the painter. But insensibly, the astonishing sense of our sage, and his judgment which was true and never at a fault, inspired an esteem which increased continually ; insomuch that in the end he left the greatest part of his auditory in an admiration bordering upon enthusiasm, and which by the manner in which he parted from us was carried to its utmost height.—It was then that I found every one agreeing with me, that my portrait had fallen very short of the beauty of the original.

Kliyogg took leave of us by expressing his thanks shortly and naturally, for all the marks of friendship which had been shewn to him ; and after adding his *nun behut euch Gott* (may God now keep you), he presented his hand to the prince and was going, when the prince slid into it a piece of gold.—“What does this mean, (said Kliyogg,) with the smile of contented

“ ease ?”

“case?” To which the prince replied, that “It was only a little present, by which he wished Kliyogg to keep himself reminded of the pleasure he had given him.”—“Kliyogg then looking at the piece, said “But it is only money; of which I have no need, having enough arising from my own labor, though I am not the less obliged for your politeness;” and he attempted to return it.—“Keep it (said his highness;) you have surely gained this trifle, since you have quitted your labor to give us pleasure.” “But, said Kliyogg, my pleasure has not been less than yours; and since I have seen from you, that great lords can love industrious peasants; I shall so redouble my exertions, that I shall regain what I have lost. You cannot sufficiently give credit to the degree of satisfaction I have received; and if I were to pay for the pleasure which I have myself just felt, I should be your debtor.”—“But I have occasioned you expenses.”—“By no means: I came here upon a morsel of bread; you have kept me free of expence, while I have been with you; and another morsel of bread will carry me back. So keep your money, since I wish for none but that which I acquire by the labor of my hands; for as soon as any one seeks to acquire it by other methods, he is undone.”—The austere air with which these last words were accompanied, engaged the prince to take back his money; and he has since acknowledged to me, that he never in his life felt himself so poor as at this moment.—Our *philosophic* peasant, (now acknowledged as such) here returned towards his home, loaded with our benedictions*.

* Our author has neglected to observe here, that the prince placed Kliyogg by his side at the two meals which our philosopher made at Schintz-natch, the whole company always dining at the same table. He put him in the same position at the public meeting of the Society, at which also Kliyogg assisted. F

SECTION III.

Particulars concerning the additional Farm of Kliyogg. Farther Accounts respecting his Family. His Behaviour at the Wedding of his second Son.

JULY 22, 1774.—Kliyogg still lives* ; and though a sensible change has occurred in his favor, he himself is always the same. He not only cultivates his own property after the principles he originally laid down, but another much more considerable, at four leagues distance from the former.—His paternal property by his constant improvements had continually increased in value, and he had neglected no occasion to add to its limits. But additions to it had become every day more difficult. His example had created a blaze of emulation in his neighborhood ; where his manner of cultivation was begun to be practised, the success of it having been so manifest. From hence arose ease, and an attachment of the proprietor to his soil ; which rendered the sales of land less frequent, as well as considerably raised its price.—This led Kliyogg to think of *renting* a farm of a certain extent ; and it happened fortunately that one of this nature became vacant exactly in the neighborhood of Zurich.—His predecessors in it had followed maxims diametrically opposite to his own. Naturally idle, it appeared to them peculiarly irksome to improve a property which was not their own and which belonged even to a corporate body ; so that these senseless people were anxious to obtain the produce of the farm with the least possible trouble. The effect of these fine reasonings was, that the farm became every year worse ; and that its produce diminished to such a degree, that their arable land, taxes included, scarcely

Q

* This section is extracted from a letter written by Dr. Hirzel to the French Translator. E.

scarcely replaced the seed it called for. They had recourse therefore to the keeping of a tavern ; which, encouraging them still more in an idle life, they suffered it expences greatly to exceed its profits, their debts accumulated, and the abandonment of the farm was quickly the result of their bad conduct.

The chamber of finances, having his Excellency Mr. Heidegguer at its head, looked out for a person who had capacity and courage to restore a farm thus reduced, and who at the same time should find his account in so doing.—It happened likewise that this farm, by its situation, promised a second advantage from such an employment of it ; being placed between two villages where agriculture was in a very low state, not to say entirely neglected. If the farm which belonged to the republic, succeeded from able management, the force of the example might produce a happy ferment among the inhabitants of the neighborhood, awaken a zeal for agriculture, and restore ease and an useful population. We call that an useful population, where the parties are healthy, robust, and laborious : which is very different from the weak, debauched, and idle race so often produced by an ill understood zeal for manufactures.—When things were viewed under this aspect, the merit of Kliyogg could scarcely escape the vigilant eye of the government. He was advised to propose himself therefore as a tenant ; and was accepted with universal applause.

The property consisted of sixty-five *journeaux** of meadow land, one hundred and fifty acres of arable land, four *journeaux* of vines, and twelve acres of common wood (that is, a wood not consisting of pines and firs.) It had the advantage of being all connected ; having a vast house in the middle, two barns, and a press, which joined to a granary. The situation of this domain

* *Journeaux* are quantities of land capable of being each worked in one day. F.

domain is very agreeable, being upon the side of a hill which has a gentle descent to the Katzenbatch ; which is a stream formed by the overflowing of the Katzenfee (or lake of cats.)*** But what gives the most pleasure to Kliyogg is, that he discovers from it his paternal property, four leagues distant ; where he goes from time to time to direct what is necessary to be done.— The land of the farm is of a different quality from that of his own property ; almost all the fields of the farm being of a heavy, clayey soil, or at least having a clayey bottom ; though there are some spots which are dry and gravelly, and others where clay and gravel are mixed. Above his fields, he finds a sandy earth, mixed with mica (or talk*) from which as we shall see hereafter, he knows how to profit. The greater part of the meadow land consists of the bottom which lies along the side of the Katzenbatch, and is rendered marshy by means of the adjoining hills which command it on every side ; and even his fields have many swampy places in them, owing to springs which are very injurious to arable lands, and which in the time of his predecessors had rendered a part absolutely waste.

Thus Kliyogg received a farm, which both required and was capable of much improvement ; and this was exactly what he wanted ; since it gave him the pleasing prospect of exertions which would be followed by the prosperity of his increasing family. Assured of success, he gaily undertook every labor which these improvements called for, without being in the least discouraged by an apparent sterility. His penetrating eye had already detected the cause of what had hitherto happened, in the want of labor and contrivance ; and he was so confident of his success, that he wished to enter into an engagement to increase his tythe every year to a certain amount, till he should double it.

Different

* The mica, talk, or izinglass, found in sand, is a thin, glistening substance, frequently yellow ; which at first sight, appears like small bits of metallic leaves. E.

Different plans presented themselves. The first and apparently the shortest would have been, to have collected money sufficient to purchase at once the cattle, straw, and provender requisite for making the manure, which the exhausted state of the land seemed to demand ; and to hire laborers enough to execute the most pressing improvements. But this, Kliyogg rejected ; for as he had not himself the capital required, he thought it dangerous to borrow upon interest. A bad year might overset him and ruin his credit, as he had already made great advances in the outset of this new undertaking ; and he knew that envy is never more active in attacking a man of merit, than when fortune opens to him brilliant prospects.

A slower, but still a certain method was, to undertake these improvements with the hands with which Providence had so liberally blessed his family ; and to seek for every thing on the spot. But even this course presented very great difficulties, as he required these same hands for working his paternal property ; which if sold, must be at a disadvantage, since it would appear as an act of necessity. As firmness and constancy however, overcome every thing, Kliyogg animated himself with the sight of his children who were already arrived at their strength ; and whose number might be doubled after a time by productive marriages ; for children are to none more a real blessing, than to the laborer. He left therefore his brother at Wermetsweil, with one part of the family, to continue the management of their paternal property upon the plan which he had laid down ; and with the other part, he proceeded to take possession of the farm with a manly courage and with a firm confidence in the divine assistance. The first time that his sons assisted him in ploughing the new lands, they were transported with pleasure at seeing the length of their farrows ; for all the fields at their former home were in small divisions, according to the very pernicious practice generally seen in our countries. They even

even shouted with joy in following the plough ; and this noisy gaiety seemed to influence and to give new strength to the cattle who drew it along.

The question that was next to be discussed, was where to begin the improvements ; the whole of the farm being in a state of ruin. The meadows gave very little grass and of bad quality ; the greater part being covered with water,*** and the rest exhausted for want of manure. The fields were poor ; and, as we have seen, in many places marshy. The vineyard looked like fallow land ; and the hedges had encroached so much upon it, that one of the best portions of it was rendered useless. There was very little dung ; and no provision for liquid manure, the former reservoirs for making it being few and decayed. The little grain which was growing, promised but a small quantity of straw ; and Kliyogg had no firs or pines to furnish him with a substitute, as a compost for dressing his lands.—This state of things had much lessened the first effervescence of joy felt by his family, and there was much danger of discouragement succeeding. Kliyogg alone resisted the impression, reckoning more than ever upon his activity and the aid of Providence.

He began with his *arable lands* ; and looked around him for the means of supplying himself with *manure*.—The first resource which offered itself to his penetrating eye, was *the superfluity of the hedges*, which had run wild ; and from which he pruned or rooted out whatever was useless ; and then, burning it upon the spot, made an excellent manure of the ashes. He thus regained some of his best soil ; and, as time had produced an excellent mould on the spot, he spread a considerable part of this mould upon his fields. The waters at the same time finding a freer passage through his hedges, were drained from his arable lands, and instead of it spread upon his meadows.—His *woods* offered him a second source for manure, as he took from them all their useless *bushes* and brambles, which he reduced to
ashes,

ashes, which enabled him afterwards to arrive at more mould, formed by the succession of dead leaves.—By these methods he supplied in his first year the want of manure from his stables, which he nevertheless sought to augment by all possible means ; having for that purpose carefully repaired the old reservoirs destined for preparing liquid manure, and formed new ones ; in which he was assisted by the generosity of the republic.

After having provided for manure, his next care was to amend the *nature of his soil*. By a very deep ditch therefore, carried through the middle of his fields, he received the water obtained through a number of small covered drains, from the marshy spots contained in these fields ; and then by larger aqueducts which were led across his lower fields, whose waters were drained in like manner into the aqueducts, he conveyed the whole body of water into his meadows ; his meadows being thus fertilized with water very proper for the purpose. In consequence of these measures, his fields by degrees became entirely dry ; and places hitherto the most incapable of culture, became as susceptible of it as any of the rest. The enormous quantity of these cuts was of a nature to startle every one ; especially when the short period and few hands employed in effecting them were considered.—At the same time he had recourse to his former practice of mixing soils of a different nature. He had discovered in the piece of ground opposite to his house a little mount of gravel, which he undertook to remove, by spreading it upon the lower part of the field containing it, which consisted of a heavy clay ; and last year he discovered the sand mixed with mica (or talk,) of which we have already spoken ; and which is a real treasure to him, since it has improved the adjoining field, so as to make it yield an equal produce with those which were the best manured.

By these different methods, Kliyogg has succeeded in the course of *four years* in doubling his crops of grain. In 1769, he reaped 4000 sheaves ; and in 1773, he reaped

ed 8000 ; though in general the latter year was less favorable. This crop was sufficient to enable him to sell one hundred muids, after paying his tythes and other taxes, and providing for the subsistence of his family.—His stables are well furnished also with cattle ; for while his predecessors had only eight horses and four head of horned cattle ; he has five horses and twenty-two head of horned cattle ; and he proposes augmenting the number, since he sees a variety of improvements still to be accomplished.

His abundant harvests produced by his improvements, naturally furnished a still farther means of augmenting them, by an increase in his quantity of straw, so precious for his dung-heap ; his crops and his dung-heaps thus mutually increasing ; each of them powerfully reacting upon the other. This success, the reward of zeal the most active and intelligent, charmed the republic of which he was the tenant ; and the government in consequence favored him in his plan for erecting new and large reservoirs, wherein to prepare his liquid manure.

The attention of Kliyogg to his fields did not prevent his giving attention to his *meadows* ; which in like manner he endeavored as much as possible to improve, in order to be able gradually to increase the number of his live stock.—These meadows were of two kinds ; the *dry*, which could only be aided by the manure from his cattle, especially in the form of liquid manure ; and the *moist*, which were by much the most numerous, and which he designed to assist by managing the water with judgment.—For this latter purpose, he began by digging drains to carry away the stagnant water ; and, as he observed that the river, though it slowly wandered along his meadows, had still fall enough to allow him to take up its water where it entered his grounds, he profited by the circumstance to make regular cuts from it ; though the water was not proper for producing grass.

of

of the best quality *.—He is now employed in constructing the trenches in his cow-house, which are so useful for multiplying the quantity of liquid manure ; a contrivance frequent in the neighborhood of our city, and which turns to great account, especially for field-vegetables. He forms all along behind his cattle a trough, a foot or a foot and an half in its width and in its depth, lined and covered with planks ; the trough having its issue without doors. Thus placed, it receives the urine and dung of his cattle ; and being always kept half full of water, it forms a thick mixture ; and serves as a ferment, with which a very great quantity of water may in a very short time be converted into liquid manure. One portion of this ferment being mixed with *seven* portions of the freshest spring-water, soon makes the whole become corrupt ; especially if the reservoir in which the mixture is made, is of wood and placed in a warm situation ; or if an artificial heat is substituted, in case a natural heat is wanting. By means of this fermentation, an *excellent manure* is produced ; which proves the best assistant which can be given to such meadow and arable lands as are naturally dry.

The gypsum [or coarse alabaster] of which Kliyogg has lately begun to make use, supplies his industry with a new means of augmenting his forage. Our country owes the knowledge of this important use of the gypsum to the discoveries of Mr. Meyer, pastor of Kiipferzell ;
who

* The mountainous structure of Switzerland makes it abound with springs and streams, many of which are sufficiently elevated to be conducted with ease over the soil ; and water wheels turned by the streams may often serve to water them in other cases, and are sometimes so employed. E.

† This respectable clergyman, eager to publish his important discovery, has given a very detailed account of the manner of using the gypsum. He spreads the gypsum in its natural state, but reduced to powder, upon meadows containing both the common and artificial grasses ; as also upon land sown with pease, vetches, lentils, oats, rye, or tobacco. But its most surprising effect is upon clover ; and this, in soils the most dry and arid. It does not suit marshy places, where it sinks too deep, its activity only seeming

who has herein rendered agriculture the most essential service.

It is by this sort of means, then, that our skilful cultivator is enabled annually to increase his number of cattle, and consequently his manure ; which promises him in future a circle of fertility and blessing always enlarging itself. He gradually applies cattle of his own breeding for this purpose, which yields him a considerable profit ; as he is able to sell every year a certain number of fat oxen.

Thus our Kliyogg remains true to his principles and thus these principles are always justified by a compleat success. I have never seen so happy an issue so strikingly resulting from a judicious plan, as in the case of our wise cultivator.

All

ing to exert itself on the surface.—Mr. Muller limits the quantity of gypsum to be spread upon a measure of land [journal, journeaux] of 120 perches (reckoning the perch at 12 feet of the Rhine,) to 8 limri ; of which each contains 16 pots. A larger quantity would become rather hurtful, than salutary.—The greatest care must be taken to spread this powder before the grass or grain begins to shoot. Upon meadows therefore, it must be spread at the melting of the snow ; that is, at the end of February or beginning of March ; and upon fields of grain as soon as these are sown.—A laborer having ignorantly thrown it upon his meadows after the shooting of the grass, lost four of his oxen ; a gypseous correction, which obstructed digestion, being found in their intestines.—It must be beaten in the first instance in a great trough, with iron hammers, into pieces not exceeding the size of an egg. It is then reduced to powder in the same manner that apples are pressed to make cyder, and by the very same apparatus. It is not requisite that the powder should be made very fine ; pieces of gypsum of the size of a pea or bean being quickly dissolved, when spread on the ground.

Such is the substance of the memoir of Mr. Meyer.—The Abbe Rozier has placed another memoir on this subject in his *Journal de Physique* (t. IV, July.) This last memoir confirms that of this clergyman of Kiipferzell. F.

This manure is no where perhaps better known at present, than in some of the United States ; as will be found on consulting what has been said by Judge Peters, Mr. Robert Morris, Dr. Mitchill, Mr. Bordley, and others, on the subject. E.

All the children of Kliyogg as well as those of his brother, have turned out well.—They are all healthy, robust and laborious; all intelligent, and virtuous. Their occupations have to all, without exception, become real pleasures; for labor in this family is acceptable merely as labor; the only question being who shall surpass the other; and they know no other jealousy than the laudable emulation of excelling in their undertakings, whether the object consists in directing or in executing. The tendency to luxury and sensuality, so common elsewhere, is here confined within its just bounds.—Even the servants employed under them acquire an increasing attachment to their work; in which nevertheless they all agree, that they are surpassed by their master and his children.—There is also a beautiful order always prevailing in this happy family. The Sunday is employed in reading the bible and in singing hymns; and in descanting upon the blessings of the husbandman, and the inward peace and content following upon the certainty of enjoying the fruits of their labor. They know the confidence with which each may say to himself—“This is what God has given me in recompense for my exertions: Nothing here has cost the smallest sigh to any of my fellow creatures: I have never taken advantage of the want of information in any person: My satisfaction is therefore built in no respect upon the sufferings of others.”

When the occasion offers for speaking of luxury and the ordinary diversions of the young people of the village, who are scarcely acquainted with any thing else besides the tavern; Kliyogg shews to his children how senseless are such amusements. He gives a crowd of examples within his own observation, of persons whom this bad habit has by degrees turned from their occupations; from whence have arisen family derangements, which he has detailed, besides a multiplicity of debts; followed by the most cruel anxieties, and by over-reaching and bad faith, as the only means left for procuring subsistence;

Subsistence ; and in short, by the ruin both of body and of mind. He represents on the other hand, how their own habits of labor render them happy ; and how precious is a quiet conscience.—Far from mixing any thing disagreeable in his instructions, he accompanies the whole with an amiable gaiety ; which wins every one who hears him ; and convinces them, that he speaks of the happiness of a virtuous husbandman from his own experience.

On the working days of this happy family, Kliyogg puts himself at their head to go into the fields at day-break, after having prayed ; for they always commence the day with this pious exercise ; though they are not constrained to it, any more than to their work ; Kliyogg maintaining that no act ought to be more voluntary than that of prayer. “ When we know God, he
“ says, we cannot help loving him ; and when we love
“ him and regard him as the source of every good, we
“ ought to feel a high satisfaction in occupying our-
“ selves with the idea of him, and in speaking to him,
“ and in imploring his benedictions ; but not those ben-
“ edictions which leave nothing on our side to be done.
“ Whoever (he affirms) prays with such views, knows
“ not the Supreme Being ; whose design it is, that we
“ should gain our bread with the sweat of our brow ;
“ and who consequently renders the earth fertile only
“ in proportion to the pains we take in cultivating it.”—
When they are come to the place where they are to work, every one applies himself to his part without interruption, till the hours fixed for resting themselves ; when they are refreshed with wholesome food. Nothing is spared upon this occasion ; every one from the master to the lowest servant, eating according to his appetite ; for it is a maxim with Kliyogg, that the food of the man who works, must not be weighed. At the end of their concluding repast, every one yields to a restoring and tranquil sleep ; such as never is wanting when the body is fatigued, and the mind unoppressed with
corroding

corroding cares and gloomy discontent.—I have lately learned these facts respecting the admirable order observed in this family, from a youth whom Kliyogg had taken into it at my recommendation ; and you may judge that I did not hear it without being moved.

To this interior prosperity is joined that of the exterior. The barns and granaries of Kliyogg are full, his cellar stored with wine of his own growth, and his stables provided with strong and healthy cattle of his own raising. His rent is always paid on the day when it is due ; and his household is furnished with every necessary ; and he is able every year, as we have seen, to sell grain, wine, and cattle ; and to increase his property. No, I repeat ; never did the blessing which follows upon industry and good morals, offer itself to my eyes in a manner so palpable ; and I do not fear to conclude, that Providence has designed that this family should become one of the most marked examples, to encourage mankind.

In proportion as Kliyogg increases the prosperity of his family, he acquires fresh personal consideration. His sons may choose the richest young women in the neighboring country ; although he is more and more firm in his principle, to keep all his children and grandchildren united in one family ; having found by his own experience, how many things may thus be done, when seconded by industry. He has refused in consequence the most advantageous offers, if implying the separation of either of his sons from the family ; and in this, his sons have perfectly joined him in opinion ; no fortune being able to induce them to quit a father, whose care in educating them has so visibly prospered. It seems as if Providence designed to recompense them for continuing in such dispositions ; his second son having just married one of the richest young women of the neighborhood, who has adopted with joy the manner of thinking
and

and acting of the family ; however different in many respects from those to which she has been accustomed in the family which she has quitted.

I cannot here refrain from a description of this wedding, at which I did not fail to assist. The constant desire which I have to witness the feelings of Kliyogg in all the important conjunctures of his life, joined to the beauty of the season, for it was in the month of May last ; determined me to surprise my country friend.*** But what was my own surprise in meeting Kliyogg alone on the road to Zurich. Notwithstanding the solemnity of the day and though his son was married in the city, he was now in the pursuit of business ; that of purchasing a beast at the fair. He was in his ordinary dress, with that open air which is peculiar to him.***. When he was informed of my intentions, he wished to return with me to his house ; but I resisted and obliged him to pursue his journey. *** Having reached the farm of my friend, I found every thing in compleat tranquillity ; every one being at his usual work.

The *brother* of Kliyogg had just arrived from the family-property, to take part in the family-joy. Artless goodness, with frankness and kindness, form the character of this man ; and are forcibly imprinted upon his countenance.—I expressed to him the share I took in the happiness of his family.—After thanking me with considerable cordiality, he related with a tone of great sensibility, how he himself had been blessed by Providence, for having followed the counsels of his brother ; how well all his children had turned out ; and that they constantly assisted him in his works at Wermetchweil, which continued upon the same footing as when the two families were united. He, in particular, spoke in high commendation of his daughter ; saying that in working, she had not her fellow in the country. To give me a proof of the increase of his circumstances, he told me that he had found himself in a condition to equip his son

as a dragoon in the militia ; not without much expence however ; though still without injuring himself.—He now took me out upon the new farm of his brother, to shew me all his improvements, made or projected.

When we returned from our excursion, we found the *son-in-law* of Kliyogg ; who to my great astonishment, appeared to shew some coolness in his manner of receiving the compliment which I addressed to him upon the ceremony of the day.—“ How happens it, (said I) that
 “ upon a day when Providence so manifestly shews its
 “ favor to the family, that you appear so little sensible
 “ of it ?”—“ I am perfectly impressed as I ought to be,
 “ (said he,) in that respect ; but our father on his side,
 “ ought not to be so singular as he is.”—“ How is that,
 “ (I answered, still more astonished ;) for your father
 “ was very gay when I met him ?”—“ Of that there is
 “ no doubt ; but it is always in his own way, from
 “ which he will never in the least depart. He would
 “ not be dressed to day differently from his mode on
 “ other days ; he insisted on all the family working as
 “ in common, till noon ; and if we had consented to his
 “ own method in every thing, we should have been the
 “ laughing-stock of the neighborhood. The bride-
 “ groom forsooth, alone and without attendants, must
 “ conduct the bride to town to be married ; and they
 “ must even go on foot, though we had two horses
 “ in the stable. All decorum upon this occasion
 “ he treated as a folly, which called others from
 “ their work and gave them a lesson of idleness ;
 “ adding, that when peasants kept horses, it was for
 “ work, and not to indulge such idleness. We could
 “ scarcely even persuade him to let his sons put on the
 “ new clothes which they at this moment wear. And so
 “ occupied is he with his idea of working, that he laughs at
 “ all the amusements, in which one is sometimes inclined
 “ to indulge oneself.”—“ My dear Hans, (I answered,)
 “ you fill me with an astonishment, from which I can-
 “ not recover myself. Have you not more than once
 testified

“ testified to me your happiness at having entered a
“ family, where abundance reigns, and along with it,
“ joy and quiet ; which, at the same time you allowed,
“ was the result of the great order established in this
“ family, and of the constant zeal shewn in it for work.”
“ —I confess it, (he replied,) but one must take care
“ not to become the ridicule of one’s neighbors ; and the
“ wedding day of a son is a proper time to shew one’s-
“ self, and to indulge in some expence, especially if one
“ has the means.” —“ True ; but if we judge by com-
“ mon opinion, a holiday and the day of a fair or of a
“ village feast, are also privileged days, which admit of
“ more expence and amusement than other days ?” —
“ But not so much (he replied) as a wedding day.” —
“ There are few people however, (said I,) who make
“ this difference ; and the zeal with which your father
“ always prevented his children from participating in
“ the disorders of the more ordinary holidays, once
“ seemed as ridiculous, as his present severity in re-
“ trenching whatever seems to him useless in the pres-
“ ent wedding. Yet it is to this same zeal which is so
“ much censured, that you in a great measure owe the
“ prosperity which you enjoy.” —“ Certainly (here ex-
“ claimed the honest Felix, the *brother* of Kliyogg, with
“ a deep sigh) our people revolted, like you, at the sin-
“ gularities of my brother ; and even attempted to
“ make me go myself into debauch ; but how often do
“ I not bless God, that I resisted them, and yielded to
“ my brother. Do we not see the favor of Providence
“ attending us on all sides ?” —“ I grant, (returned
“ Hans) that this was perfectly right, when you were
“ poor, and your children not of an age to help you ;
“ but, at present, when our means are increased, these
“ things ought not to be so narrowly attended to.” —
“ But do you want any thing (I said :) are not you well
“ fed and well clothed : and are you not besides healthy
“ and merry ?” —“ This is all very true (was the an-
“ swer ;) but it does not prevent our being sneered at,
“ when

“ when we do not live like all the rest of the world.”—
 “ But who are these sneerers ?”—“ All our neighbors !
 “ who never cease to observe, that we are very singular people.”—“ But say (in return) is it not very
 “ honorable for your father, that he has a free access to
 “ persons at the head of the republic ; that he receives
 “ visits from persons of all ranks, who think it an honor
 “ to know him ; that strangers from all countries often
 “ come to him ; that even princes treat him as their
 “ friend ; and that his sons can have the best matches
 “ in the country ? What peasant was ever honored like
 “ your father ? Yet it is from these very singularities, of
 “ which you complain, from his unalterable assiduity in
 “ his labor, and from his care to inculcate the like ardor
 “ in his children in their early youth, in order to
 “ preserve them from the disorder which is seen reigning
 “ every where else ; that all these marks of distinction arise,
 “ and that his family so eminently prospers.
 “ Without these qualities, he would have remained a
 “ poor peasant, confounded in the crowd ; and God
 “ knows what would have been the lot of his children :
 “ they would probably have been dispersed, and forced
 “ to seek their bread among strangers.”—“ There is
 “ no disputing this ; but still things may be pushed too
 “ far.”—“ But pray, (my dear Hans) when you descend
 “ a steep hill with your waggon, why do you put a drag
 “ to your wheels ?”—“ Certainly that the waggon, pressed
 “ on by its weight, may not rush with violence, and
 “ crush the cattle which are yoked to it.” “ And why
 “ do you put a clog on the feet of your colt, instead of
 “ leaving him entirely at liberty ?”—“ That he may
 “ not hurt himself in his ramblings, and may learn a
 “ steady pace.”—And yet, my friend, you are angry
 “ with your father, because he puts a drag upon you ;
 “ and prevents you from being hurried on by bad examples
 “ towards the luxury, debauch and idleness,
 “ which may drive you into perdition. Alas, my poor
 “ Hans, let your father proceed : the manners of our
 “ days

“ days are so seducing, that all which he can do, will not
“ prevent your yielding to them a little. You may
“ thank God therefore, that he holds a tight rein to
“ hinder you from falling.”—“ Well, I agree (said
“ Hans,) that I am wrong in this particular; but he at
“ least ought to count us for something, when the ques-
“ tion is how to distribute our work; for he will al-
“ ways go on in his own way. I have now for a long
“ time desired that the cow-house might be properly
“ arranged, to enable us to make liquid manure, which
“ is so proper for our meadow land; but he will never
“ yield to me; and our whole attention has been
“ given to the carrying off sand and gravel to improve
“ our arable land.”—“ But have your meadows been
“ neglected?”—I do not say that they have; but our
“ improvements might as well first have been there.”—
“ Agreed; but would you recommend one to under-
“ take one thing, and another to undertake another.”—
“ That is not a point which I can maintain; for an union
“ of forces is what is most essential to work, if we wish
“ things to go well; since as soon as these forces be-
“ come separated, for different objects, nothing great is
“ any where done.”—“ Thus then, according to your
“ own opinion, it is necessary when opinions differ, that
“ one should take the lead; and in this case, ought that
“ of the father or the children to be preferred?”—
Hans had too good a heart to answer me any otherwise;
than by the blushes which covered his countenance. He
now sought only to excuse himself; urging that “a will-
“ ing and active workman could not be blamed, if he
“ sometimes pretended to give his opinion upon the
“ manner in which his work should be conducted.”—
This I assured him would never be taken ill by
his father-in-law; but that we fathers were often
obliged to appear outwardly more severe towards our
children, than we really were; and that he would soon
have to make the proof in the case of children of his
own.

I now desired Hans to let me see their cattle, and to carry me into the parts of the farm which we had not before inspected.—The parts which had been improved after his own hints; were those which he shewed me by preference. The good sense of his observations, and the content which glistered in his eyes whenever he could shew me proofs of his ability; confirmed me in my persuasion that he was a son-in-law worthy of Kliyogg; although little passions and certain prejudices, too deeply rooted in him, led him at times to revolt against maxims dictated by reason.

Kliyogg at last returned home.—I asked him smiling, “How he came to be so avaritious, as to make his people work thus upon a wedding-day; and why he did not appear in a new coat, made after the manner in use among country people at their ease;”—“All these follies, (he answered with a smile,) have given much thread to be twisted over again. They are always preaching to me here, that we are much too singular, and obtain the laugh of every one; and you will not believe, my dear doctor, how much trouble I have in keeping down these follies. Bad examples however are too numerous; and these young people would be run away with by them, if I did not daily combat them.”—“You ought however to relax yourself a little more.”—“I ought to relax! Why I do so but too often; and if I went but a little step farther, all would be lost. I have already proofs how necessary it was to stand stiff against the first commencements of mischief in their tender youth; and if my good folks were not as well fixed in good habits as they are, I should no longer be able to keep them in order.”

When the wedding party came in, I found the sons and daughters of Kliyogg much better clothed and more in fashion, than in truth I had expected. None besides Kliyogg and his brother Felix appeared in their ordinary habits;

habits ; but it was to be learned from their countenances, that true interior satisfaction comes from a cause very different from exterior ornament.

No time was lost by the family in placing themselves at table, and the rest of the day was consecrated to joy. —What now struck me the most was the familiarity of the servants ; who were not distinguishable from the children of the family. Companions in labors of the field, they are permitted to use every liberty at the table, and to partake in whatever was served. The only difference to be found between them is, that at *work*, the servants are always out-done by the masters ; for as we have before seen, every one in this house endeavors to surpass the other in his exertions.

During the entertainment Kliyogg enlivened the whole company by his conversation. I never saw in him so much of what is called brilliancy, without its spoiling however the strong good sense which constantly distinguishes him. He turned into ridicule both parade and sensuality ; in which most persons place their felicity, though they are in effect vices leading to unhappiness and want. Without offending any one, for which some skill was requisite, he intimated that the dress of the bride was by no means conformed to principles.—It was objected to him that he declaimed continually against shew and vanity ; and yet had for his wife the most stately of all the women of his village. That, replied he smiling, is a proof in point, that even a stately woman will not disdain a laborious man, though plain and modest ; and consequently that one may please by other means besides that of ornament in dress.—He then began to praise his servants, in an agreeable irony, for the trouble they had given him to dissuade them from going to work that evening ; and to lament the fatigue put upon them, in bringing home in pomp the clothes and other paraphernalia of the bride [*braut-fuder.*]

He afterwards led the conversation to the subject of the encouragements which the government and Philosophical

sophical Society give to agriculture ; shewing the mischief arising from the country people not being sensible of the value of their aid ; but on the contrary, feeling diffident towards these persons. He dilated upon the felicity which might result from a general union, in order to discover, adopt, and give vigor to whatever was beneficial, &c.—The time passed thus in sensible or joyous discourse ; and I was particularly gratified to see Kliyogg the same in all circumstances ; and thence to prove more evidently than ever, that happiness necessarily flows from a conduct founded on solid principles steadily pursued. Filled with this happy persuasion and determined myself to profit by the example of this sage, I quitted him after wishing him a thousand blessings.

SECTION IV.

New Visits to Kliyogg. New Views of his Husbandry, Philosophy, and Family. His second Marriage. His last Illness and Death.

[N. B. The Editor of the present compilation has fortunately obtained the materials for this section through a friend, who is minister of the gospel in Switzerland ; and who to the qualities which become his vocation, joins considerable general learning, with great zeal and industry, and also an acquaintance with agriculture. He is in particular an admirer of German agriculture,

agriculture, which with others he finds to be more advanced in many situations, than the average of that of the English; estimating the latter as it is exhibited in the accounts published by the Agricultural Society of Great Britain. As a proof of his own skill in agriculture, this respectable person had so improved a piece of neglected land given to him by his parishioners, by the use of blue marle found on the spot; that he soon sold it for a very remarkable price. Nothing could be more pointed to the most superficial observer, than the difference between this land, and the unimproved land still suffered to remain in its neighborhood.

The materials in question were *extracted* or *abridged* by this person from a *German* work originally published by Dr. Hirzel†. They were presented to the Editor in a French dress, and are now with some farther abridgment first translated into English. E.]

* The title given to in French is, "Un coup d'oeil sur l'harmonie & la noblesse dans les différentes classes des hommes;" or "A sketch concerning harmony and nobility of character in different classes of men."

PAGES 3—4. Contain only compliments to the senator Angelo Quirini of Venice, to whom this sketch is addressed.

p. 4. Dr. Mirzel repeatedly affirms, that he has seen tears of princes flowing, when they recognized in the countenance of the peasant Kliyogg the nobleness of the human character, and felt their own imperfections. More than once he has had the satisfaction also to observe learned men, who at first used great efforts to put their talents upon a level with the comprehension of this peasant, finish by being his attentive hearers ; and after having borrowed hints from his good sense, devote with enthusiasm their abilities to useful things.

p. 5. Various persons who had considered the picture of Kliyogg by the author as a poetical fiction, have found it falling short of the original, when they have become acquainted with this admirable man, &c.

p. 6. Kliyogg was a means of furnishing many occasions of observing other men and weighing their merits. In hearing the friendly discourses between this peasant and people of quality and merit, the author felt all the happiness of being a man. He saw as it were embodied, in this living example the great truth, that wisdom, virtue and happiness are the same in every condition ; and that the external circumstances of the prince, the learned man, the artist, the peasant, and even of the slave, have no more value, compared with the finer qualities of the human character ; than dress has with regard to the human body. Dress sometimes conceals the defects of the body and furnishes marks of distinction, but never can give us beauty or strength.—p. 7—9. The author not being in a situation to travel or to make bril-

liant

fiant acquaintance, finds this made up to him by the crowd of strangers who have addressed themselves to him in order to see Kliyogg.

p. 14. The author gives an account of a visit to Kliyogg made in company with this Venetian senator and his fellow-traveller Dr. Sestari.

They met Kliyogg in his marle-pit; that mine of farming gold, which has enabled him so to improve the heaviest of his lands, that they bear different sorts of wheat for three successive years without the aid of any other manure. He was loading a waggon with marle to be carried into a field just obtained by an exchange; and which had been so much neglected, that nothing was to be seen upon it except here and there a few pines. p. 15. This was the spot chosen for the conference. p. 20. Dr. Hirzel says that it was long, perhaps for ages, that this treasure had lain hid under cultivation; and that it was at length allowed to Kliyogg to discover and make use of it to give to his other lands a new degree of fertility; and thus to recompense the labors of a respectable peasant whom Providence had destined to serve as a proof and example, that the divine benediction accompanies the cultivator who is laborious and industrious.***

Kliyogg struck off with his hoe a piece of this marle, blessing the hour in which he had discovered this treasure, and those persons who had instructed him in the use of a mixture of different sorts of earth. He said with the most lively emotion of joy 'I owe to this marle
' not only abundant harvests, but the character of my
' children. It is true, that they murmured against me
' at first, for employing them in hard labor *even during*
' *the winter*, which other peasants passed in idleness and
' ale-houses, or in useless talk.' "Why (said they oft-
' en) are we not equally with them to enjoy the fruits of
' our labor, and to repair in this manner our fatigues
' from

“*from the summer ?*” — ‘My children could little comprehend that constant labor gives health and force, and that want of occupation and indolence deprives us of these. But what particularly increased their discontent was, the tone of raillery with which our neighbors spoke of our work : “*Of what use (exclaimed these people) are these heaps of sand : is he going to turn his fields into deserts*” ? and so on. Hence I had need of all my paternal authority to keep my children to labors, which they held not only as useless, but even mischievous. (p. 23.) But at length the rich harvests with which Providence blessed us, forced them to confess, that I had said nothing which was not both true and useful. They now enjoy the best health and remarkable strength. They acknowledge that they do their duty to God, when they fulfil the duties of their station, and when they work with zeal and judgment. They despise the hypocritical discourses of the idle, who after crossing their hands, expect in that state the divine blessing ; madly flattering themselves that they shall deserve it solely by prayers which they do not understand, and by frequenting church or reading books of devotion.’

The author’s companions represented to Kliyogg, that it was nevertheless proper to allow to his children some leisure and recreation.—But Kliyogg replied, ‘I procure for them, as often as possible, the joy which accompanies the view of the blessings showered upon us by Providence. (p. 24.) Every harvest I hire a violin-player, who amuses us while we are at work, and with whom we often sing with enthusiasm one of the psalms of king David ; feeling, ourselves, joyous as Kings, and ravished with the goodness of our Creator.’ — ‘This is all well (said they ;) but young people demand other recreations ; and, in particular, on festival-days they require to be amused with their companions.’ — ‘As to festival-days, (said Kliyogg,) we employ them in going to hear a sermon, in singing hymns, in talking
upon

‘ upon every subject which presents itself in walking
 ‘ in our fields, and so on. But may God preserve me
 ‘ (p. 25) from ever permitting my children to go into
 ‘ noisy company, into taverns, or into dancing houses :
 ‘ such indulgence would only serve to spoil them, and
 ‘ precipitate them into the depths of corruption and
 ‘ misfortune. I acknowledge none to be true pleasures,
 ‘ which do not encourage us in our work, and preserve
 ‘ our consciences pure and spotless.’

p. 25. The company now desired with much interest to learn what Kliyogg thought on the subject of God and Religion. He explained himself as follows. p. 25—
 26. ‘ I read in the bible that God created and preserves the world ; that his mercy has engaged him to succour us in our natural corruption, and to pardon our sins through Jesus Christ. as likewise to assist us by his Spirit in the practice of virtue ; and that he will make us happy in this and the other world, if we observe his commandments and imitate the virtues of our Saviour. In effect, I have only to open my eyes, and to regard by turns the stars of heaven, the mountains, the plains, the animal creation, and the innumerable productions of the earth ; to feel the truth of the existence of a creating God. I labor, I educate my children, I fulfil as much as possible all my duties ; and the fertility of my fields and the aid given me by my children, convince me, that God graciously blesses those who observe his commandments. This encourages me in my exertions ; and I enjoy the divine aid with gratitude and praises for his bounty. My heart is content and tranquil ; and I rest assured that Providence does and will do every thing for me, which can render me happy in *this* life and in *that* which is to follow. I do not know in what form it will judge it wise to accomplish the latter point ; but it is enough for me to know that it will certainly do it.’

p. 27. In order to sound Kliyogg and learn whether his heart was free from religious rancor, Dr. Hirzel

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said,

said, "Do you know Kliyogg, that these persons are
 "catholics?"—He answered, smiling, 'And what does
 'that signify, provided they are virtuous; and of this I
 'do not doubt, judging from the friendly manner in
 'which they are disposed to converse with peasants and
 'to inform themselves of their occupations. I esteem them
 'themore, since though strangers, they shew me affection.
 'It is not their fault that they are not of the reformed
 'religion. I also should be a catholic, had I been born of
 'catholic parents. I should esteem a Turk or a Pagan,
 'provided he were virtuous: I should even love him bet-
 'ter, since it is harder for these to practice virtue,
 'than for Christians to do so.'

p. 28—29. To discover whether Kliyogg was con-
 tented with his condition, the companions of Dr. Hirzel
 asked him "whether he would exchange his situation
 'for that of a nobleman; and if he would not rather
 'command than obey; assuring him, that a good fath-
 'er of a family like himself, who ruled his household
 'with so much zeal and firmness, would be very capa-
 'ble of conducting a much larger society."—"God
 'preserve me from this, (said he): I would rather an
 'hundred times be a peasant than a lord."—"And
 'what is your reason, when it is so pleasant and praise-
 'worthy to render men happy by good laws?"—"I
 'have nothing to object to this; but it is a fatiguing
 'employment; and I find in my condition, much fewer
 'obstacles to doing what is good and useful, than you
 'do in yours. What occasions me most vexation and
 'trouble in my labors, is the obstinacy of my servants;
 'whom yet I have the power of dismissing whenever
 'they cease to obey me. For you gentlemen, who also
 'have need of persons to assist and work for you; I
 'know that these, like my own servants, are sometimes
 'sufficiently ignorant and obstinate to oppose the most
 'useful of your enterprizes; and yet you cannot al-
 'ways drive them from your service: But yielding to
 their

‘ their obstinacy, you are often forced to renounce the good you had designed to perform.’

p. 29-30. The next object of the party was to learn whether Kliyogg was insensible to vanity ; and Dr. Hirzel was therefore desired to inform him, that they had brought with them a considerable painter to take his portrait, to be exhibited to public view at Venice. Kliyogg answered with a smile, that “ this would neither render him better nor happier ; but that nevertheless he would not oppose their wish, if they thought it could give satisfaction to any, or be of use.”—But Kliyogg had no idea of the flattery arising from glory. Dr. Hirzel was convinced of this, by several visits which had been made to him by princes. He felt indeed much gratification in seeing persons, so elevated, condescend thus in his favor ; and expressed this in his compliments to them ; but he never shewed any marks of being proud in consequence. Hence these princes, in proportion as they gained an insight into his character, discovered in him the Rural Socrates, and respected and loved him as such.

The second article in the original of this work by Dr. Hirzel (from p. 89 to 178) regards the *progress of knowledge in modern times, and the manner of enlightening a people* ; but it says not a word of Kliyogg or of agriculture.

A new Examination of the philosophy of Kliyogg follows ; addressed to Mr. Mercy, Bailiff (or civil chief) of St. Pierre in the Black forest (opposite to Alsace.)

p. 199—202. Dr Hirzel devotes one of the fine days of the spring to a visit to Kliyogg, in order to examine his philosophy anew.—He did this with the more eagerness, as the family of Kliyogg had its peace disturbed since his *second marriage*. His children often complained of the harshness and obstinacy of their father, and thought themselves privileged to oppose him; regarding his ideas of propriety and economy (for he was frugal in spite of the increase of his fortune) as singularities which exposed his family to derision. Often did they controvert his plans of agriculture, in which he was always in pursuit of something new which called for much labor, and was often inexplicable; and fame, as usual, magnified their quarrels. The family began to deride our philosopher and to attribute his vivacity to the power of wine; which was said to be his great enjoyment, since he had planted a vineyard of his own.—The author himself indeed feared either that Kliyogg was deserted by his philosophy; or that he had drawn too favorable picture of him, seduced by enthusiasm, &c.

p. 202—204. To discover the truth the author began with addressing to Kliyogg different short questions; and, pretending ignorance of all which had passed since their last interview, he left him time to answer at his leisure, &c. But all the answers of Kliyogg served only to persuade the author, that he steadily entertained his old ideas and followed his old principles; and that in spite of the lustre of his fame, he was always the same. This made it the more incredible to Dr. Hirzel, that such a man should suffer himself to be led away by passion, obstinacy, anger, jealousy, and the love of wine. It is true, that he himself confessed, that he sometimes loved wine too much; but he blushed at hearing the exhortations which the author addressed to him on this subject, and promised to correct himself. The efforts which he made on this subject, convinced Dr. Hirzel, that

that his heart had not changed its sentiments, and that his reason still controlled his passions.

p. 204—205. What had passed upon the preceding occasion, engaged the author to devote another day to Kliyogg, in order to study his character with redoubled attention ; namely the 11 April 1777.

p. 205—206. At his arrival Dr. Hirzel found Kliyogg occupied in digging a ditch near his cellar, of the depth of 5 feet, and some hundred paces in length ; in order to drain away its water into an adjoining river. He was working with all his might, in an old and tattered dress.—His sons blushed at the sight of their visitant ; but, Kliyogg after welcoming him, said, “ you find me, ‘ my dear doctor, in the worst of my clothes ; at which ‘ these gentlemen blush ; but you will be sensible, that ‘ it is exactly thus that I ought to be dressed, to work in ‘ the manner the case requires. If I were better dressed, ‘ a part of my attention would be bestowed upon my ‘ clothes, and my undertaking would fare all the worse ‘ for it. Nothing said he with vivacity, is more hurt- ‘ ful to a peasant, than pride and luxury in dress : they ‘ withdraw a part of his attention from his work, which ‘ will only be done superficially in this case, and many ‘ essential things will easily be omitted, &c.’

207—210. By the side of the ditch was a field of about an acre, prepared for clover.—*Experience had at length shewn to Kliyogg all the use of this forage.* The quantity of his hay had considerably increased, since this artificial grass (as it is called) had enabled him to spare his natural grass. He had in particular found that the *Spanish* clover agreed singularly well with horses ; fattening them and keeping them in heart, without puffing them up ; which is not to be affirmed of the common clover.—The field destined for clover had now in it flax seed (grains d’huile) ; and all the manure which he gave to it was gypsum [or plaister of Paris.]—An experience of four years had conquered all

his *prejudices with respect to this gypsum*. These prejudices arose from an attempt which he had made in the year 1774 ; when, after sowing a field with clover and then strewing it with gypsum, a drought of four weeks succeeded, and the crop entirely failed. His disgust was such, that he came running to town to reproach our author for having suffered himself to be misled by books, when he had recommended so worthless a thing to him. Dr. Hirzel appeased him by representing, that a man like him, ought not to have neglected to remark the dryness of the season, which had injured his other meadows and fields ; that he ought not to be discouraged by the failure of a first attempt, but should rather take the hint to spread his gypsum during or after rain ; and that he ought not to plough the field immediately, as he proposed, on account of what had happened, but should wait for a more favorable season. Kliyogg had no reason to repent the having followed this advice ; as his clover succeeded so well, that he came the next spring to confess his obligations for it.

p. 211. Near this field of clover was the Langwiesc, a meadow, which Kliyogg had found quite neglected ; but which improved from day to day by a mixture of water and mud, which he contrived to conduct there.

p. 212. From hence Kliyogg led the author to a field containing about an acre ; of which the soil was a dry gravel, covered with a very slender coat of black mould. Here also he sowed clover with success.

p. 213—218. A little higher up were about fifty acres of grain.—It was easy at a distance to remark a difference of goodness in the crop. The upper and lower parts formed a green carpet ; but the middle was yellow throughout.—The lower part, consisting of 8 acres had been manured ; and bore the best of wheat. Of the 42 remaining acres, 25 had been dressed only with marle ; and yet in nothing fell short of the former. Kliyogg, the winter before he sowed the last mentioned
acres,

acres, had carried upon the ground 600 waggon loads of marle (drawn by four horses each); and having spread this marle every where evenly, two successive ploughings perfectly united it with the natural soil. It must be added, that these acres were originally the worst of the whole 50; and that now they even exceeded the 8 first mentioned, having fewer weeds with a lighter soil. —What astonished our author was the duration of the effects of the marle. Kliyogg had a field of wheat very finely conditioned, which nevertheless had received no other dressing than marle four years before. —In another field which he had already twice marled, the young grain was finer than any where else. On the other hand, the fields of his next neighbors, which had no marle, were so little productive, that they scarcely repaid their possessors for their expence.

p. 219—221. From his fields, Kliyogg went to his marle-pit. —A marle-pit sometimes makes itself known at the surface; but at other times it is covered with a mixed soil of a few inches, under which the marle sometimes descends ten feet. Here and there hard pieces present themselves, in which are petrified plants. The marle in general has a grey color, but it is sometimes blue. It contains particles which glisten in the sun; it ferments with acids; and it yields a very small quantity of selenetic salt.

p. 222—224. Before quitting the marle-pit, we must speak of an amiable act of our philosopher. He recommended to the Agricultural Society of Watt, a poor peasant, in whom he had remarked a great passion for agriculture; but, being without means, this peasant could undertake nothing important. The Society made him a present of 20 florins, five of which he spent in buying a little neglected field of half an acre. The rest of his money he employed in bringing marle upon it; which by this dressing and his labors was so improved, that in the first year it yielded 50 sheaves of wheat. —The countenance of Kliyogg brightened with joy, as
he

he pointed to this field, and felicitated himself with having contributed to the relief of a poor and industrious man. "You cannot believe (said he) how small an aid is requisite to be given to an indigent man, to enable him to make a little fortune. I could prove this by many examples of peasants, who have been assisted by the *Economic Society*. They begin sometimes by buying a cow with the money they receive; which not only furnishes the family with the necessary milk, but gives them at the same time manure to fertilize their little piece of land; which encouraging and redoubling their industry, they buy (out of their savings or upon loan,) neglected fields, of which they know how greatly to augment the value in a few years."

p. 225-226. But to return to Kliyogg. To the west of his farm are considerable fields, belonging to the peasants of Rumlingen. This village, for many years, has employed itself in spinning stockings; and is mad enough to sacrifice agriculture to this occupation, which is little lucrative; and in particular it sacrifices to it the fields in question, which it scarcely tills once in three years. Kliyogg rents three acres of these, merely to instruct this village in its true interests: But hitherto his example has produced no effect, except to engage one single peasant to make an establishment there, which perfectly succeeds.

p. 226-230. Kliyogg now led his guests into a meadow behind his woods, and extending to his fields.—He pointed out as he went along, a steep bank, which formerly by the little trees or shrubs with which it was covered, did much harm to the neighboring wheat. These he rooted up, and burned; spreading the ashes, and the leaves which had rotted on this spot during many years, upon his fields.—This was a fresh instance of indefatigable labor of Kliyogg in recurring to every possible method of manuring his lands.—The meadow in question consisted of eight acres; and its low situation rendered it moist and marshy. Kliyogg began by carrying

rying to it considerable quantities of manure, which the discovery of his marle rendered so practicable. This manure increasing his grass, he was enabled to increase his cattle, and thence his dung. But all this required the patience, firmness, application, and reflexion of Kliyogg.—The driest part of this meadow Kliyogg had spread over with gypsum ; and the issue answered his expectations, the meadow being covered with red clover, as with a carpet. Twenty small measures of gypsum at the cost of three florins, fill a salt-barrel ; and one barrel sufficed for a whole acre ; producing as much effect as ten loads of dung, without being subject to any of the inconveniences of which some accuse it.

p. 231—232. After running over half the farm, the author turned towards the house, there to make a country dinner.—But as they passed a particular field, Kliyogg remarked that it had been marled without the least benefit ; which he attributed to the *moisture of the marle* ; it having been taken from a pit entirely filled with water.—It is here therefore proper to observe, that there are different sorts of marle, all of which have not the same efficacy ; and that it is absolutely necessary to study the land, and to consult experiment, before employing the marle in any quantity ; the best theory being contradicted often by practice.

p. 233—234. In passing by the woods of Kliyogg their neatness appeared astonishing. The absence of thorns, of moss, and of heaps of leaves, made it appear like walking in shady alleys.—But we shall find that this neatness arose from Kliyogg having found in his woods, the best manure for his vines.

p. 234—235. In order to give an idea of the inflexibility of Kliyogg, in avoiding every thing which could turn away his attention from his principal occupation or introduce idleness, we may observe before we attend him into his house, that he has no *bees*. Without denying the utility of their honey and the instruction to be derived from their social labors, he maintains, that they

cost too much trouble, and that we stop too often to observe them, to be paid by their honey and wax ; especially as they require most attention in the hay-season.

p. 236—239. The family of our philosopher was found at table, and afforded a lively example of the happy result of a wise domestic government. Two sons, stout, well made and healthy, and who had an air of prosperity ; with two daughters, who perfectly resembled their brothers ; had their seats at the upper end of the table. At their side, sat the servants ; who appeared much at their ease ; for the table being spread for all alike, all served themselves with the same freedom ; the servants not being obliged to wait with impatience till the master and family were satisfied, before they sat down to miserable remnants. In short, there was equality between the master and servant both at table and at work, which communicated to the conversation a like equality. Two dishes of boiled barley, two others of pears which had been baked and dried*, good bread made of wheat and rye, and a pitcher of water, formed the dinner. The author observed at the end of their meal, that there were large remains, which proved that avarice was not the vice of Kliyogg. When it was asked with surprise, “ Why there was no wine at table ? ” Kliyogg answered, “ that he reserved the wine to refresh his ‘ companions when fatigued with their work ; for which ‘ purpose a quantity was always carried into the fields ‘ at ten in the morning and at four in the afternoon, ‘ when it was equally distributed between his children ‘ and the domestics.”

p. 239—243. Two of the latter particularly attracted our author’s notice.—The first was a man advanced in years, who walked with difficulty, on account of pains which had attacked his knees during a very long period. Such a man seemed little fit for hard labor ; but

Kliyogg.

* Many of the Swiss make a very good dish of pears baked dry, with lard or some other fat substance heated up with it.

Kliyogg said that he had taken him into his house from compassion, upon seeing him forced to beg; and that he gave him only small wages and the use of his table, which his work nearly repaid.—The other domestic was an orphan from a neighboring village, who begged from house to house, and whom Kliyogg took to his home; giving him in his family a good education. His children and servants remonstrated at first against this, the latter even refusing to work with such a vagabond; but our philosopher was resolute, notwithstanding the youth was not without his faults. [In the sequel, in defiance of the patience, care, and firmness of Kliyogg, this young man eloped with a new suit of clothes upon his back.]

P. 244—247. The refreshment offered to Dr. Hirzel was boiled milk and bread†, a piece of beef from which soup had been made†, bread, and lastly wine from the vineyards of Kliyogg. The repast was seasoned with friendly discourse; and with the presence of two grand sons of Kliyogg, and of a little boy which Kliyogg had by his second wife; being the youngest person in the house.—New discoveries were now made of the character of our philosopher. His second wife appeared at table: a good and laborious woman, who by the spirit and prudence which she had shewn during her widowhood, and the manner in which she had educated her children from a little property which was in debt; had attached Kliyogg, and induced him to marry her, after first quieting the repugnance of his children to the match. As the wife during the entertainment was sometimes absent to attend her kitchen, Kliyogg in this interval took her young child upon his knees, and amused it as well as a nurse could have done; looking at it very affectionately, and holding it in a more dexterous

† The French call this *milk soup*. (*soup au lait*.) E.

† This *bouilli* is as common in some parts of Switzerland, as in France. E.

dexterous manner than could be expected from a man grown old in the hardest work. He nevertheless said that he did not long expect to preserve this child, who in truth had a sickly countenance.

p. 248—249. The sons of Kliyogg had this day been working in the vines ; an occupation which they preferred to all others ; on which subject their father addressed to them some advice.

p. 250. When the sons were retired, Kliyogg complained that they were too fond of riches. “ My eldest son, said he, is always asking for a rich wife ; but rich wives love luxury and good living, and object to work ; as well on account of their delicate constitutions, as from the fear of dirtying their clothes. These impressions are communicated, little by little, to their husbands ; who avoid, in their turn, all hard and dirty work ; and finish by becoming the mere inspectors of their workmen. Their workmen laugh at an idle master who turns his back upon his business, and imitate him by doing nothing ; whence the harvests diminish, the fields become neglected, disorder creeps into the household, and by degrees all the wealth vanishes. There are no true riches but those enjoyed without remorse and with true contentment. Work must be done from a love for it, or from duty ; and not with a desire to become enriched. He who works from a passion for doing his duty, will always possess the divine blessing.”

p. 252—254. Some geographical and mystical books [before mentioned, and] which Kliyogg inherited from a brother who had served in Dutch regiments ; gave our philosopher occasion to [renew his] remark, “ that there is nothing more hurtful for a peasant than a passion for books ; that he had often found cause to regret, after the return of his brother, that his own children, by means of reading, had been led to forget their occupations ; that he lamented in particular, that the children of his brother had been drawn aside by fanatics ;

ties ; that their patrimony greatly suffered by it ; and
 ‘ that he had great trouble to recover them from their
 ‘ mistake, and to convince them that labor is our first
 ‘ duty and the best means of obtaining the blessing of
 ‘ the Creator ; and that books are for the learned, and
 ‘ the plough for the peasant. *Fanaticism* in religion,
 ‘ he continued, always does the peasant harm ; troubles
 ‘ his reason and conscience ; and takes away much of
 ‘ the time which ought only to be consecrated to work.
 ‘ Often the party exposes himself to the tricks of oth-
 ‘ ers ; and sometimes he is led into a melancholy habit
 ‘ of mind and ends by forgetting his true destination as
 ‘ a man.”

p. 255—256. Discourse like this, closed our philosopher’s dinner. We rose to visit the rest of Kliyogg’s farm. And we certainly found parts which had not yet attained the perfection of which they were capable ; and particularly the orchard, which surrounded the house : but it is difficult for a peasant to do all at once, particularly where he is obliged to execute the principal things himself and finds trouble in procuring proper workmen to assist him ; which is the case with our Kliyogg. It is indefatigable labor only, directed upon a solid and steady plan, which can conquer all difficulties.

p. 256—258. But in spite of some imperfections of the orchard, I with much pleasure saw pains taken to collect the *rain-water*, falling from the house and barn, into a *reservoir* in the court ; and to mix it afterwards with the filth from the stables.—Kliyogg had dug a pit four feet deep and as many wide, the door of which he could close and open at pleasure. When he discovered that the mixture had become sufficiently putrid, he stirred it all through ; and carried it, by means of little canals, upon a neighboring meadow. At the bottom of this meadow, was placed another reservoir, which collected the remains of this wa-

ter ;

ter ; from whence Kliyogg conducts it to another meadow, after keeping it at rest for some weeks.

p. 258. Near the orchard are fields containing about 50 acres. The land is heavy, but rises on the sides to form a hill towards the center ; which being composed of gravel, serves when distributed, to render the rest of the land lighter. This was an object however which was not to the taste of the children of Kliyogg, who could not comprehend the use of such a mixture of soils ; but experience here, as in other cases, conquered their prejudices and repugnance —Following here his usual maxim, always to go to work the shortest way, Kliyogg dug into his hill at two different places, to be able to dress his 50 acres so much the faster with it.—He had still 100 acres to be treated in the same manner. What a perspective was it for a laborious man, thus to see his harvests in a train of increasing year after year !—Fifty loads of this gravel are carried upon each acre ; and to quicken this work Kliyogg separates with gunpowder great pieces from his hill. The gravel, in rendering the land less heavy, renders it at the same time more open to the action of the seasons ; the cold and heat, the rain and snow, and the air, penetrating into it more easily : and even the manure has more access to the land, when mixed with gravel ; and weeds are thus also more easily drawn from it.

p. 61—267. We now approached a meadow upon the Katzenbach, of about 20 acres and of a moist temperament ; which afforded a new proof of the resolution and patience, which our philosopher employed in improving his lands. He had rooted out of it a thick hedge ; and after having burned it, he had thrown the ashes over the whole meadow. Below his *fields*, which border upon this meadow, he had dug a deep ditch, to collect the water running from them, and to conduct it from time to time upon different parts of the meadow.—But what more particularly served to water this meadow, was the river Katzenbach ; from which Kliyogg
had

had made a trench with infinite trouble and difficulty. This operation was conducted with a degree of precision which was even mathematical, though effected without any mathematical instrument ; the common sense and just eye of Kliyogg alone directing him, &c.

[N. B. From p. 268—271, observations follow on the true eye possessed by peasants :

Also on the rage for law-suits which ruins so many of this class of people.]

Kliyogg now conducted the author from the Katzenbach to his vines. p. 272—274. The manner in which Kliyogg cultivates his vines will probably (says our Swiss clergyman,) not be interesting to America : it is therefore not given for translation. p. 271—274. All the family of Kliyogg was occupied in his vineyard. Here, as every where else the author discovered important improvements, seeing on every side thorns and bushes and hedges entirely rooted up.—The scite of a hedge among other circumstances offered to Kliyogg a fat earth, of which a part could be carried among his vines. But to increase his means of dressing his lands, he covered the roads which led from his house and from those of some of his neighbors to the neighboring mill, with little branches of trees and leaves and moss ; which being trodden upon by horses and cattle, and mixed with the earth and mud from ditches, is excellent for vines ; and amounted to one hundred loads a year.—It is true that Kliyogg is reproached with doing much hurt to his woods by the great number of leaves which he always collects from them ; but the precautions which he uses on this occasion, and the very aspect of his woods, prove the contrary.

p. 275—276. In returning by the rye-fields of Kliyogg to see his cattle, every thing manifested indefatigable application and care, and much reflexion as to what regarded agriculture.—His children, his domestics, the increasing fertility of his lands, with his stock of wheat and wine, every thing in short, shewed the blessing.

bleffing with which Providence had favored a man fulfilling with exactnefs the duty of his ftation.

p. 276—277. The cattle of Kliyogg were well fed and attended. He poffeffed 4 horfes, 9 oxen, 4 cows, 4 calves of one year old, and as many of two years. It hence appears, that conformable to maxims which many others alfo confider as economical, he raifes his own cattle. By this means he accufstoms them to the food of his farm ; whilft cattle which are brought from diftant places grow lean and even die, folely from a change of their food ; and by the fame means alfo, Kliyogg pre-ferves his cattle from contagious difeafes, with which ftrange cattle often infect a whole ftale.

p. 277—280. Enough, remarks the author here, has been faid to prove that Kliyogg is ftill the fame, and always deferves the name of a country philofopher : But the author adds, that the philofophic dream which he had till now entertained, of having all the family of Kliyogg united in patriarchal concord in the fame houfe, he had found himfelf obliged to abandon. Kliyogg himfelf was indeed the frft to perceive the impoffibility to execute the idea.—Already his fon-in-law, the faithful companion of his labors, had quitted him ; himfelf having procured for him a farm in another part of the country.—Difference of fentiment had given caufe for this feparation. The fon-in-law loved work, but he loved alfo thofe pleasures of fociety which Kliyogg detefted. Hans alfo thought it innocent for the rich to diftinguifh themfelves by their fine clothes, which was contrary to the mode of thinking prevailing in Kliyogg. Hans infifted likewise, upon making a tavern of the houfe to fell their wine to the beft advantage ; and the father-in-law thought a tavern would be a fource of corruption for the family ; conceiving with reafon, that the ftriking examples of intemperance and other vices, with fwearing and loofe converfation, to which in thefe fituations his family would neceffarily be witnefs, would efface from the minds of his children the good

good examples and good lessons which he had always given to them. In effect he sought no profit, but from his land ; and for this purpose, he employed all his money to increase its quantity and its produce.—Such a maxim constantly led to new labors and served to drive from the family that idleness, which is the source of every mischief.—Kliyogg for the same reason, regarded as dangerous, all riches acquired without labor. In this opinion he was confirmed, by the case of the rich wife which his son had obtained ; for notwithstanding her good dispositions, she served to prove, that riches soften the character and inspire a taste for excesses in dress, as well as for the luxuries of life ; and he saw besides with much chagrin, that his eldest son, who was still a bachelor, was desirous of a like match.

p. 280—284. All this often gave room to warm disputes, especially on the part of the son-in-law of Kliyogg ; who was of a choleric temper, and often flew out into cruel ironies against his father in law.

This dissension was increased by the death of the first wife of Kliyogg, who had always contributed to preserve the family-peace ; and who on her death-bed, gave new testimonies of the pleasure which she had always taken in conforming herself to the will of her husband.—It was after her death that the son-in-law thought himself more privileged to meddle in the family and oppose the singularities of his father-in-law ; particularly when they brought upon himself either the envy or sneers of his neighbors.—This was a new reason for Kliyogg to take a second wife ; of whom mention has already been made, and who appeared to Kliyogg well fitted to assist him in governing his household conformably to his antient principles.*** Kliyogg now set himself anew to convince his sons that poverty dishonors no one ; that labor and good morals had alone advanced and given true happiness to his family ; and that it was by the same means only, that the happiness of it could be preserved. His sons gradually yielded to his

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reasonings,

reasonings, and blushed at having put so many obstacles to this second marriage ; and envy had the mortification to find, that Kliyogg entirely obtained his end.—His new wife shewed the best dispositions ; and while she followed the will of her husband, knew how to gain the compleat affection of his children ; insomuch that the eldest son of Kliyogg married her daughter, and thus laid the foundation of a solid and durable peace. This son (by name John Gasper) remained more faithfully attached to the principles of our philosopher, than all his other children ; his respect for his father increased with years ; he joined to this the most tender attachment to his younger brother ; and there is every appearance that one day he will become a second Kliyogg.

p. 285—287. We have already said, that to avoid disputes, Kliyogg had established his first son-in-law apart from him. But the farm which he had procured for him not being of the best quality and being otherwise much neglected, the undertaking fell particularly heavy upon him. Nothing could save him but the assistance of his father-in-law ; and his father-in-law was not backward in granting it, acting with a generosity which could not have been surpassed even if Hans had always treated him with the most tender affection. He gave him cattle, corn, and wine ; and lent him all his credit. By this means he helped him to overcome his obstacles, to lay up something, and to obtain the entire approbation of his landlord. Kliyogg even declared, “ that while he lived, his Hans should never be ruined ; that Hans had sometimes, it is true, treated him very ill ; but on the other hand he had assisted him in his work with a fidelity and zeal worthy of praise ; and that if he could not otherwise gain his livelihood, he should come into his house again whenever he pleased.” It was thus that our philosopher returned good for ill.—Such virtue was not without its reward. Kliyogg had the happiness to see all his children well provided for, even those of his second wife.

p. 287. The prudence of Kliyogg would not have been complete, had he not made a *Will*, to prevent all dispute and disorder after his death, for which he could now tranquilly wait. He thus saw his house solidly founded upon two sons, who are likely to pursue his maxims. The sons of his second marriage will always find in their eldest brother a support cemented by double ties.

p. 288. That which affords the most pleasure to our old man, when he gives himself a little repose, is the education of his two new sons and of his grandchildren. He collects them about him, as a hen collects her chickens ; and they love him sufficiently to fly to him upon a single look. He makes them read, and learn parts of their catechism or of the psalms ; they say their prayers in his presence, night and morning ; and he also teaches them to sing. One cannot, without being affected, observe them assembled about his knees, and singing one of the psalms of David with him ; the great devotion which he shews on his side communicating itself to the little ones. He does not forget also to inspire in them the maxims, that they ought to *despise what they do not gain by their exertions*, and to regard *pride as the greatest of human follies*.—When the author heard the children sing for the first time, he was desirous of marking his satisfaction by offering them a piece of money ; but the children perceiving from the looks of the grandfather, that he thought it would disgrace them to accept it, returned it immediately.

p. 289. To complete the account of these little children, it must be observed that Kliyogg teaches them to break in and manage the cattle ; and often occupies them in other agricultural works which do not exceed their age. He keeps by preference, the company of these children ; thinking that he daily acquires a new resemblance to them by the decline of his own strength. He therefore eats with them at a separate table.

p. 290. As the education of these little children forms his pleasure, so the industry and vigor of his married children makes his glory.

p. 291—293. The marquis of *Baden Durlach*, with the princes of his family, made a visit to Kliyogg in 1783; and three pages are accordingly introduced to make flattering compliments to the marquis and his son. The marquis concluded his visit by saying of Kliyogg, that he was *a true patriarch*.

p. 294. The author often remarked that Kliyogg detested *pride*.—At the wedding of his *eldest* son, his sons insisted upon going into town on horseback; which Kliyogg opposed with all his might; but without effect, till he told them with firmness, that if they went into town on horseback, he would put on his worst coat, and run by their side with his cap, to ask alms for them. At another time, having sold a fattened ox, while his sons and servants stood around much better dressed than himself, he said to the butcher who bought it: You see these rich lords; go to them; without doubt they have more fat oxen to sell than I have. This sent them away confounded to their work.

p. 295. What our philosopher hated no less than pride, was *hypocrisy*; and especially prayers in which the heart has no concern. He never suffered an incident of this sort to escape his notice. One night his wife used the 6th psalm as a prayer; repeating, with David, “all the night I make my bed to swim; I water my couch with my tears.” He interrupted her, and said smiling, “and yet my wife I see nothing of this; “I am not sensible of it.” But he did not on this account the less fervently respect religion: he only required, that the *heart and lips should always be in unison with each other*.

p. 296—297. The following anecdote may shew the mode of thinking of Kliyogg in matters of religion. When speaking of strictness in fulfilling the duties of our station, as the best mode of worshipping the Deity; he

he said once to our author, "It is not profit that we must search after, if we seek the divine blessing. There are many peasants, who have no other object than to enrich themselves ; and who, to succeed, prefer commerce to the labor of their hands. Not content with selling the superfluity of their own wheat and oxen, they buy wheat and wine, &c. from other peasants, in order to traffic in these articles. It is true, that they often succeed in amassing considerable sums ; but work soon becomes a burthen to them ; they even permit to themselves some injustice, in order to sell their articles at a high price ; which does not fail to corrupt their minds ; especially as this money procures them influence, and the means of gaining the clergy and their judges. Add, that the desire of enjoying their fortune renders them lovers of the table and other pleasures ; and also proud and expensive. This communicates itself, as a contagion, to their children and domestics ; who imitating their example, will hate and despise work and give themselves up to idleness, and become proud and voluptuous like themselves. By this means the fertility of their lands diminishes ; the expences of their family increase ; money flies away ; and disorder and confusion following in their family, a general derangement occurs. The misery here becomes the greater, because indolence weakens the bodily strength, and the taste for good wines and for delicate meats becomes a second nature. Work then must be pursued for the sake of work ; and as the result of a sense of duty, and in order to give pleasure to the beneficent God who prescribes it to us ; and at the same time every effort must be used to combat the passion for money, for pleasure, and for luxury.—Such conduct will secure the divine blessing ; and maintain our consciences pure and free of reproach."

p. 298 --300. Here Kliyogg speaks by turns as an egotist, a theologian, and a moralist ; but our Swiss clergyman omits the particulars. The author then concludes

cludes with saying, that in moments like these, he has thought himself in the company of Socrates and Epictetus.

p. 301. No misfortune dejected Kliyogg or drew from him complaints. The year 1781 was disastrous to his crops: In the autumn worms had made great havoc in his rye; and in the following spring during the month of May, a frost destroyed the prospect from his vines and trees which was very promising. His sons were deeply afflicted; but he called their affliction ingratitude towards God; as they had sufficient blessings remaining to them from the preceding and even from that very year, and God would still be bountiful to them. He encouraged them therefore to sow a great quantity of summer-wheat, without suffering his mind to be troubled.

p. 302—304. Some passages from Seneca, D'Alembert, and the Elements of politics are here introduced, to shew that Kliyogg merited the name of a philosopher.

p. 305—318. In these thirteen pages Dr. Hirzel traces the portrait of a good prince resembling Kliyogg.

p. 318—319. The author finishes by saying, that whatever traits distinguish any man held as excellent, they will all of them be found also in Kliyogg.

p. 320—323. Such was Kliyogg as long as God preserved his health and strength; that is, to the age of 74.—From that period, he felt his bodily powers and the vigor of his mind daily diminishing; dangerous humors collecting in his body; and his digesting faculties becoming deranged. Having suffered also much from the cold of the preceding winter (1784-5), a dropical complaint, which increased from day to day, obliged him finally to remain in his bed, and announced his approaching death. At the first news of his sickness, the author determined

once

once more to see him ; namely, on the 21 June (1785.) — It was on that same day that Mr. Schumacker, chamberlain to the king of Denmark, paid the author a visit. The discourse soon turning upon Kliyogg, this traveller learning the author's intentions, proposed himself for the party.

p. 323. Our philosopher was found reduced to a condition which drew tears from the feeling Schumacker.—He was stretched, in a state of great debility, upon a bench ; surrounded every where with pillows. He raised himself with much trouble, in order to speak to his visitors ; and to tell the sufferings which he had undergone during many weeks, but from which nevertheless he hoped to recover. The weakness of his body had made much impression upon his spirits ; he was greatly sunk and in bad humor ; and his eyes, which formerly sparkled with joy in his conversations, were moistened with the tears which constantly fell as he spoke. It is true that he still repeated his wise maxims on the subject of the too great luxury of some of his children, and the too great avarice of others, but all in a lamentable tone. He interrupted however this discourse from time to time, by dwelling with tenderness on his little ones, the most interesting companions of his old age ; touching upon their character and talents and other circumstances, with tears of joy.—He discovered little fear at death ; and when the author spoke of it, he said, “I have a good conscience ; I have always loved equity and justice, and have truly fulfilled the duties of my station. Let then the will of God be done, for I have known him through all my life as a God of mercy, who has loaded me with his kindness ; and he will also grant me his favors in the other world.”—Kliyogg nevertheless wished and always expected the re-establishment of his health, and the return of his strength for working. The remembrance of his long illness was however sufficient to throw him into tears.—As to medicine he rejected it altogether ; for
having

having taken some from the medical persons in the village at the beginning of his malady, without effect, he abandoned himself solely to nature; using only a few spoonfuls of brandy, night and morning, because he thought they gave him some relief.—p. 326. The author remarks here, that he had often observed that the spirits of active persons suffer most from the sentiment of their declining strength.

Much however, as the author and his companion were affected, they obtained some consolation from the conversation of the eldest son of Kliyogg; who led them through the farm, and gave an account of every thing with a clearness which made them recognize in him the worthy son of Kliyogg; and at the same time convinced them, that the complaints of the father against his sons, were too much the result of his disease.

p. 327. Here says the author to his correspondent, by way of conclusion, is the end of my observations on the Rural Socrates;—who, during a long course of time, has occasioned me so much pleasure; who has so often encouraged me to do good; and who has given me the opportunity by a description of his character, of contributing to the general benefit, &c. &c.

THE RURAL SOCRATES.

PART THE THIRD.

SECTION I

The celebrated Lavater describes Kliyogg.

THE following account of Kliyogg is by the famous physiognomist *Lavater**, a clergyman of the canton of Zurich in which Kliyogg resided. It is translated from a French translation, being originally extracted from the seventeenth of the “*Physiognomic Fragments*” of that writer.

“ If Mr. Hirzel (says the noted Lavater) had no other merit than that of writing his peasant-philosopher, or rather of singling out and manifesting this man, who was so really a man, his deserts would have been high. Hence I never see Kliyogg, without returning new thanks to Mr. Hirzel for having drawn him from his obscurity.

“ There are few men whom I have examined so rigorously and whom I have observed on so many sides and in so many different situations as Kliyogg ; and I can truly say that I have not found one, a single one, who resembled *himself* so much in all points ;
‘ one

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* The *a* in the second syllable of Mr. Lavater's name is pronounced short among his countrymen, the Swiss,

‘ one who was so steadily, certainly, evidently, purely,
 ‘ incorruptibly, substantially, all by himself ; was abso-
 ‘ lutely nothing but what he is, and designed to be ; in
 ‘ short was so singular in his kind, as this man, who is in
 ‘ truth to me incomparable.

‘ I have this moment read the new edition of his life ;
 ‘ and could not but smile at the passages where the Xe-
 ‘ nophon* of our Socrates has expressed a fear of being
 ‘ misled by an excessive enthusiasm, in his description of
 ‘ some of those fine situations in which he has seen him.
 ‘ —Can there be need of excuse in speaking with warmth
 ‘ of such a man ? None of all those who know Kliyogg,
 ‘ can venture to affirm that too much has been said of
 ‘ him ; and I shall be pardoned by those who know him,
 ‘ for asserting that it is as difficult to describe Kliyogg
 ‘ with the pen, as it is to represent his features with the
 ‘ pencil.

‘ How often have I not persuaded him to sit for me
 ‘ to be painted ? Three of the best portrait-drawers and
 ‘ the most happy in their likenesses, have tried their ta-
 ‘ lents upon him. I have used every effort to have him
 ‘ properly exhibited and taken. All the sketches were
 ‘ easily known, but not one was a perfect resemblance.
 ‘ All appeared to me more or less wanting in expression
 ‘ and mind ; so that I have at length absolutely renoun-
 ‘ ced all hope of seeing this sublime countenance rep-
 ‘ resented, and handed down such as it really is to the
 ‘ universe and to posterity.

‘ What is thus said of the portrait-painters of Kli-
 ‘ yogg, must equally happen to those who under-
 ‘ take to trace his character. Whatever Mr. Hirzel
 ‘ has said is exactly true : this and the other separate
 ‘ feature stand correctly ; but for the whole of the pic-
 ‘ ture, it is only Kliyogg when it is not placed near
 ‘ him. Upon the comparison, who must not have been
 ‘ forced to acknowledge, that Kliyogg has eluded eve-

‘ ry

* Xenophon was the Historian of the real Socrates.

'ry kind of pencil?—I nothing blame then the painter;
 ' and as little the historian. Few can more highly ef-
 'teem the talents and merits of the latter than myself;
 ' and assuredly none have read his book with more plea-
 'sure. I may even add, that it will be difficult for any
 ' to feel more profoundly the truth of his descriptions:
 ' And yet I must also add that in my eyes the original
 ' is above the copy; or rather a copy of such an origi-
 ' nal is impossible. I must at the same time confess,
 ' that Mr. Hirzel has desired to be *an historian, and by*
 ' *no means a panegyrist.*—If on my side, I endeavor to
 ' make a like sketch, I perceive the same traits, the
 ' same expressions occurring to myself; as to this
 ' respectable biographer;—and nevertheless I venture
 ' upon the same attempt.

' I never found myself near Kliyogg, without having
 ' his presence, his energy, producing in me a kind of
 ' sentiment, such as my heart never experienced at the
 ' sight of any other man. It was not a sentiment which
 ' partook of the warmth of enthusiasm: it was as if a
 ' faint image of *ideal man* sought to acquire life and dis-
 ' tinctness in my bosom. I felt gently rising there an
 ' emotion so single, so delicate, so difficult to be expres-
 ' sed, that it was neither respect, nor tenderness, nor
 ' even friendship: it was a soft expansion of the soul:
 ' incorrupt human nature which penetrated me deli-
 ' ciously with its presence.

' The true model of man, in all its simple unity—
 ' before me. The totality of man the cultivator; the
 ' totality of the cultivator; of man disengaged from
 ' cares, constraints, and subservience to a plan. A light
 ' without dazzling; a warmth without effervescence;
 ' a full sentiment of what he is, without any presump-
 ' tuous egotism; a confidence in himself which is en-
 ' tire, but without pride. An intellect in no degree
 ' brilliant, in no degree inquisitive; but so sound, so
 ' inaccessible to the corrupting breath of prejudice, so
 ' firm against seduction, that no labyrinth can mislead it.

' For

' For ever amidst the agitation of work, and yet possess-
 ' ing the calm belonging to repose. Full of a noble
 ' impatience for action, joined to a position the most
 ' tranquil; and constantly confined to his sphere as the
 ' sun of his own vortex and system.—How delightful to
 ' see him act! His frankness and freedom from restraint,
 ' how noble! How he abandons to you his whole soul,
 ' without perceiving or suspecting that he does it. How
 ' all that he says goes straight to its object! Always
 ' gold mixed with clay; always diamonds strewed upon
 ' the coarsest stuffs! He offers constantly one and the
 ' same whole; nothing flowing except from this whole;
 ' and all flowing back to it. How the most trivial things
 ' which he says are in him and from him: How they
 ' carry the impressions of his individual character! How
 ' all which I have related after him, in spite of all my
 ' efforts to exhibit it truly, has never been what I have
 ' wished to relate: has only been froth taken from the
 ' surface of a powerful spring; a body without a soul;
 ' an ordinary prattle, to express the things which with
 ' him are so naturally original, so little borrowed!—
 ' How certainly is he for me, *a sure thermometer of the*
 ' *discernment, probity, and fund of humanity of those, who*
 ' *frequent his company!* How properly is he, to my
 ' eyes, *the deputy of creating divinity!* What praise more
 ' true, and nevertheless more entire and complete can
 ' be bestowed upon Kliyogg or any other man, than to
 ' say, that "*his mode of thinking, his words and his ac-*
 ' *tions are always in the most perfect harmony:*" a des-
 ' cription which is here as correct as it is masterly.

' A word or two more as to his physiognomy and his
 ' portrait.—Mr. Hirzel informs his reader, that *his eyes*
 ' *full of fire, and his countenance of which the freshness and*
 ' *color announce his good constitution, have always a gay*
 ' *and open air, which displays to the physiognomist the whole*
 ' *beauties of his character.*—Eyes which are merely full
 ' of fire, are not precisely the sign of a fine mind: the
 ' author should certainly much rather have said *full of*
 ' *light;*

'light; luminous; and it is the fact with regard to Kli-
 'yogg. They are neither sunk, prominent, half-formed,
 'nor very open; not so open as in the print of him.
 'His black eye-brows, which bend back upon a forehead
 'which is neither flat, nor oblique, nor too much round-
 'ed, nor too much elevated, nor too low; become him
 'wonderfully. His nose has an extremely slender out-
 'line; and is always made too thick, as the painter pro-
 'ceeds in copying: The original always seemed to have
 'it more pointed and delicate. The princesses of Darm-
 'stadt, so worthy of the august rank derived from their
 'birth, and who were singularly affected with the serene,
 'open and natural air of this dear man; assured me,
 'that he had the nose of their illustrious mother; and I
 'know not whether this excellent princess or Kliyogg is
 'most honored by this conformity.—I here inform my
 'readers of a fact collected from an infinity of observa-
 'tions. Whatever may be said, and whatever pleasant-
 'ry it may excite, it is not the less demonstrable, that the
 '*Nose, considered singly and independently of all the other*
 '*features, is the most important, decisive, conspicuous and*
 '*incapable of disguise, of all the features which belong to*
 '*human physiognomy**.

'I return to Kliyogg. How expressive is the noble
 'repose of his inimitable mouth; notwithstanding the
 'tone, far too hard which is given to his portrait. It
 'denotes calm innocence, benignity, prudence, and re-
 'solution.

'But it is his chin particularly, which I admire: an
 'air so manly without grossness, so refined without sub-
 'tlety; having no vestige either of effeminacy or deli-
 'cacy!—Kliyogg can only gain, he can never lose, in
 'being examined by the eye of a true physiognomist.
 'All the indents, all the shades of his checks, diffuse over
 'his

* Dr. Geddes, the scripture critic and translator, had a system of
 physiognomy founded upon noses; which he divided into about twenty
 classes.—The celebrated Lincæus had another respecting eyes, brows, &c.

‘ his countenance the most harmonizing expression of
 ‘ gravity, temperance, firmness, and inward tranquillity.
 ‘ His ear, strongly marked, with its roundings and out-
 ‘ lines, singularly agrees with the rest.”

[The author here introduces some observations on the defects in the print of Kliyogg, which he presents to his readers ; but which is different from that given in the French edition of the Rural Socrates. Unfortunately the present compilation has no print to accompany it.]

SECTION II.

Fresh Testimonies concerning Kliyogg. Discussions respecting his preference of Oxen to Horses, and his patriarchal Plans.

The Marquis de Mirabeau to the French Translator.*

Paris, November 8, 1762.

* * I HAVE been charmed with the *Rural Socrates*. The reputation of this work is established at Paris : but I have only my own sentiments to relate at present. Let me then assure you; that I consider it as one of the most useful books which has ever been published ; a sublime pre-eminence,

* This nobleman is the celebrated author of that excellent work *L'ami des Hommes, ou Traité de la population* ; [The friend of men, or a treatise on population] ; which has been read with amazing avidity in many parts of Europe. It is an admirable performance, and greatly deserves the attention of this country. How much more deserving a translation, than the frippery works we are so eager to copy ! Y.

The Marquis de Mirabeau was father of the famous Comte de Mirabeau, and likewise of the Vicomte de Mirabeau ; who were strenuous actors on different sides in the French revolution. The Marquis was one of the principal supporters of the *Ephemerides du Citoyen* ; a French periodical work on political economy. E.

pre-eminence, and which necessarily includes the quality of being agreeable ; for the mind must be interested before it can receive solid instruction.*** With a view to what was agreeable in agriculture, I had encouraged a translation into French, of Thomson's Seasons : But this work contained mere pictures and scenes of imagination. While I was searching for something which had in it reality and life, I found the Rural Socrates, which more than answered my expectations. It contains an example of the theory and practice of the most perfect and rational kind of husbandry, and of the most noble philosophy and most elevated piety.—Kliyogg is in every thing my hero. How do all our petty prejudices sink before him ! What innate *dignity* ! exhibited too in a man, who follows no other than the laws dictated by the Supreme Being* !

If my situation permitted me to travel, I should eagerly seek the advantages and pleasure to be derived from conversing with such a character !

Perhaps too I might convince him of the benefit (did his soil and extent of cultivation admit it) of ploughing with horses, rather than with *oxen*; since one of my plough boys with two horses will turn over regularly two acres in a day, while he requires two men and four oxen to do only the half of this in the same time†.

I would inform him that there is nothing chimerical in his idea of a tribe [or scheme of extensive family union] ; since the *clans* of Scotland are in effect of this description.—If it should be said, that these clans found an uninhabited country, in which to spread themselves ; I would then instance the *Haut-pentois* of St. Omer in France ; who occupy a suburb in a great city ; and who,

* Many who think religion *ridiculous*, of course conceive it inconsistent with dignity : and so the feelings of such the writer alludes. E.

† M. de Mirabeau will allow me to assert that this is a most remarkable circumstance : It is a pity he did not add the soil. It is often done in Norfolk, but only in the very light soils, and by no means equals one acre in heavier lands. Y.

who, though living by commerce, which necessarily mixes them with the world, yet by their rule of not marrying out of their family, have preserved their language and manners, and a prudent turn on which their prosperity is founded.

But as an example still more approaching the plan and course of life of the worthy Kliyogg, I wish to inform him, that Pincou a cultivator in Auvergne, had the same idea with himself on this subject, more than a century ago ; and that having married his four children, he enjoined them to form themselves into a tribe, and to maintain inviolably the sacred band of family union, of community of property, and of integrity.— This worthy institution has so much prospered, that the Pincous have not only a principal seat of residence in the mountains, where are to be found all the conveniences of life, with hospitality, and even handsome apartments for strangers of the very first quality ; but many villages of which they are sole inhabitants ; and to which they furnish the curates, lawyers, and other corresponding characters. The necessary arts of life are exercised in this tribe, for the supply of their own community in the first instance ; what is raised beyond being sold at markets and fairs, where every thing coming from them carries with it its own credentials.— These are particulars which I learn only by report ; having in a journey, which I made this summer, passed within eight leagues of this remarkable establishment, without knowing it. I should however have turned back in order to see it, and to obtain the whole particulars ; had not my estates in Limousin been only thirty leagues from the spot, so as to permit my doing it at a future time.*

With respect to the family which you mention in the Upper Provence†, I am of that country, and yet never heard

* More will be said of this family.

† See p. 64.

heard it named.—Besides, it seems that we have rather to inquire respecting the community of property and of interests in institutions of this kind, than after a mere perseverance in a retired life; the latter bordering on misery; with which the former scheme has no relation. It is true, that Kliyogg seeks to found an order of *monastic husbandmen**; but nature would be the basis of it; without the aid of fanatic mortifications, or other violent means, which are always seducing to warm and superstitious minds, ignorant of their *real* duties. In his project, every thing is simple, and consequently great; *** but the project is at the same time singular, and perhaps not suited to the constitution of a large empire.

*The Answer of the French Translator to the Marquis ;
dated Basle, January 4, 1763.*

*** THE booksellers who had the copy of the Rural Socrates, finding the first edition nearly sold, propose a new one; and I wish to make some additions by way of Supplement. If you will allow me to include your interesting letter, it will be a valuable accession to the work.***

*** It seems that you mention only one point of disagreement with Kliyogg; [namely respecting his oxen.] *** Your plough-boy goes through two acres each day with a pair of horses. But is the soil as laborious as that of Kliyogg? Kliyogg you know also tells us, that four oxen cost less than two horses; including the profit upon the carcases of the oxen when slaughtered; with their cheaper keeping, and the quantity and quality of their dung; advantages which are not to be overbalanced by their slowness.—I know that
an

* The original says "*Cénobites Agriculteurs*," or cultivators living in common. Monks are properly persons living *unmarried in retirement*.—The writer however had in view, persons who lead a family life, but mix in a select society of their own relations.

an article in the *Encyclopedie** gives a decided preference to horses ; and that your opinion adds great weight to this decision. I admit also that the fact on your side may be incontestable in a great part of France.—Yet may not there be a difference in Switzerland ; where our oxen seem much more powerful and active than in France, and our herbage better suited to their constitutions ? Our cattle also, when fattened, bear a much better price : The best of them being driven as far as Paris, and in time of war many being sold to the armies ; none but the cattle of Auvergne equaling them. On the other hand, the food of horses is dearer in Switzerland, than in France, especially oats. Perhaps lastly, our horses require extra food ; at least, in our late campaigns, I observed that the Swiss horses in our regiment suffered much more from the hard diet to which they were reduced, than those of other countries.***.

Reply of the Marquis to the French Translator ; dated Paris, January 25, 1763.

*** I AM much pleased, for the sake of the public, that the sale of the *Rural Socrates* answers so well ; nor do I apprehend, that a second edition has occasion for any augmentations to give it equal success.—I have always been scrupulous of making alterations in the essays I publish, if they go through a second edition ; though certainly, there are very essential corrections wanting ; for example, in the sequel of *L'Ami des Hommes*, I have expressly contradicted what I had asserted as a fundamental principle in the first work ; namely, “that population was the consequence of riches.” I was sensible of my error in mistaking the cause for the effect, and have since advanced that “population was the origin of wealth.”—The method was simple and easy to have

* See *Culture des terres*, in the original French *Encyclopedie*.

have established this latter opinion by some slight changes ;—but I made a point of not lessening the value of the book to the first purchasers ; and have invariably persisted in not changing the least sentence in works once published, but to do what was requisite by way of appendix.

The latter seems to be what you intend, instead of inserting notes in the work itself.—I should be glad if the letter I did myself the honor to address to you, and which you are desirous of printing in the supplement, could be of any weight or utility. Such as it is, Sir, you are to consider it as your own property, not mine.—I have felt it my duty, and I ought to adhere to it, never to print any thing for the future ; but it would give me satisfaction to write any thing for the benefit of mankind ; and that so worthy a trustee as yourself should stamp a value upon it, which it certainly did not possess when it quitted my hands.

[N. B. M. de Mirabeau here proceeds again to speak of the family of Pinous or Pignous in Auvergne ; whose existence he confirms. After some remarks on the subject, he resumes his parallel between oxen and horses ; a parallel which Mr. Arthur Young pronounces unsatisfactory ; asserting from his own “ attentive “ experience, that two oxen are maintained much “ cheaper than two horses, and will do equal work.”

The following extracts only therefore are added from the conclusion of the letter.]

I am yet of opinion that it would not be of advantage to Kliyogg to use horses upon a small farm.*** Thus the result of all our reasoning still is, that the Rural Socrates according to the circumstances of his situation is an excellent farmer and a very praise-worthy citizen.

*** Agricultural questions however are of the greatest consequence to the prosperity of a state ; and of course to the multiplication and happiness of the human species. Experiment and calculation are the grand basis of true *agricultural science* ; a science of which the dawn

dawn at present manifests itself, and of which the perfect day it is to be hoped will ultimately illuminate our posterity. Till that period shall arrive, continue, Sir, a study which renders you so useful to mankind.

I experience on my side a satisfaction in the prospect, which is perhaps greater than I merit.—Those charitable persons who recommend our detaching ourselves from this world with a view to becoming more perfect, (and in which generally speaking they are right); tell us, that it is the same at our last hour, whether we have lived many or few years.—And this is true for men who are solely occupied with their pleasures, or their own little contracted advantages; for to them the past is nothing. But for those who are occupied with the good of others; who have sowed in the past, reaped in the present, and see new fruits still forming; it is highly important to have lived, to live, and to hope for longer life. This does not imply that they will be so wrapped up in the prospect of future enjoyment from their labors, as not to resign the scene quietly when called away from it. Their exertions and the pleasures they derive from them have a foundation independent of their fondness for life. It is self love which descending into the tomb with its victim, regrets the past which is over, as well as the future which flies from it: But the love of others leads us to dwell with delight on the recollection of the virtuous acts, which such a sentiment has inspired; and we bless our neighbors when we quit them, and are consoled that we die single and leave others to survive us.—This then is the best temper of mind to recommend to beings who are gifted with thought and feeling, but are formed to perish. You, Sir, are in the habit of possessing this temper; and I am perhaps authorized, but certainly interested, to recommend you to persist in it.

Advertisement

Advertisement by the French Translator.

THAT I might leave nothing omitted (says the Translator) capable of clearing up the important question respecting oxen and horses, at least with respect to Switzerland, I addressed my inquiries to one of the Swiss most worthy to contend with M. de Mirabeau; to a person to whom antient Greece would have erected statues, and to whom those of his countrymen capable of estimating his merit have erected statues in their hearts. This friend of mankind and excellent citizen is M. Tschiffeli, Secretary of the Supreme Council and Vice-President of the Economical Society of Berne.** It is to his excellent views and indefatigable exertions, that the latter, which is one of the finest institutions in Switzerland ** owes its existence and active principles.**]

Letter addressed by M. Tschiffeli to the French Translator.

ALL the observations of the Marquis de Mirabeau on the contracted and disadvantageous scale of husbandry pursued by our Kliyogg, may be reduced to this general question—Is it more profitable to plough with horses or with oxen? a very material inquiry, which deserves a thorough examination in every country, district, or particular estate, and under all possible circumstances.

The authority of Monsieur de Mirabeau, the first genius, perhaps, of the age in comprehending the true principles of agriculture, is undoubtedly of considerable weight: nor can any person have a more exalted respect for that nobleman's knowledge and zeal for the good of mankind. I know him under the title, so justly acquired, of *l'ami des hommes* [the friend of men:]—but we are each of us in search of truth; and I am under no apprehensions of offending him by differing in opinion on a capital point of agriculture.

I establish it as a fundamental rule, wherever the roads are not excessively stony, nor the estate extremely steep, that it is of more general advantage to use oxen for draught, than horses ; with some exceptions, however, where the trade in horses is considerable, and that in horned cattle scarcely opened at all : a case rare in most parts of the world, and seldom or never met with in Switzerland.—My remarks will be chiefly confined to that country, as the only one I am sufficiently acquainted with.

The only sensible advantage of horses over oxen, either in drawing or ploughing, consists in the greater vigor and speed, with which horses execute their work, other things being equal ; for experience evinces, that four very robust oxen, forward as much business as four horses indifferently maintained without oats*, according to the custom of our peasants.—But other things being equal, I will set at one third the superior swiftness and vigor of horses, that is, I allow four horses to do the same work as six oxen ; which is all I can possibly grant ; and some laborers of good judgment, whom I have consulted, will scarcely admit one fifth difference. The general prepossession here in favor of oxen may perhaps, account for this.—You will please to observe, Sir, that this advantage, however great it appears, will be immaterial, in all farms, that like ours in general, are too small to employ a team of horses throughout the year. Our fortunes are too contracted, our corn-countries too populous, and our estates too dear, to admit of making extensive purchases. Fifty acres of arable land, the same quantity of meadow, and pasturage in proportion, are with us considered as large farms : there are very few of greater dimensions. Nay, it is found by experience, that an estate of that size seldom produces more than of half what is made of the same number

* Horses maintained without oats! What are we to understand by this? Y.

number of acres divided between two or three occupiers.—If there is not sufficient employment for draught horses upon the farm all the year, they must either be turned upon the stubble, or used in the carriage of goods for others : in the first case their keeping is more expensive than that of oxen ; and in the second, the plough-man become a waggoner is on the road to ruin ; as is fatally exemplified in some parts of the *Pais de Vaud*, where miserable teams of horses perish with fatigue and hunger in road waggons. The manure is lost to the land ; the plough-man becomes a drunken carrier, and is quarrelsome and dissipated ; habits very improper for a husbandman, the basis of whose art is temperance and application.

M. de Mirabeau, in his letter, computes the maintenance of horses to be three times dearer than that of oxen ; but says at the same time, that the expence should first of all be deducted from the clear profit of what he calls the great culture ; which, after such deductions, he still makes amount to more than ten times the money that has been expended.—But he will permit me to suggest the impossibility that such luxuriant crops can be the effect merely of ploughing with horses. With our draught-oxen we certainly cut as deep and equal furrows, as can be performed with the best horses. We bestow three, and sometimes four ploughings upon fallow lands, and very often two [for our spring sowings.] I very much doubt if this be carried much farther in France ; and, perhaps, there is not any country in Europe where the soil is more carefully cultivated than in Switzerland ; yet our harvests are vastly inferior to those the Marquis speaks of. It does not seem to be to the nature of the draught used in the plough, but to the soil and climate that we must attribute the cause : and if the fact is certain, that in France, after the deductions made for the expence of horses, the clear produce is ten to one greater, the cheap means of fattening cattle must be a still farther additional profit to the grazier.

Our

Our manner of calculating in Switzerland is thus :

The subsistence of six oxen, at about three or four years old, does not cost more than that of four draught horses*, including the expence of forage. This has been tried and verified by a thousand instances, so that every thing decides in favor of oxen : the latter are infinitely less delicate than horses, are less liable to distempers and accidents, and are much more regular in labor.—Eating their food much quicker than horses, is an article that gains two hours daily ; one of which, at least, may be employed in working.—As our land is, in general, hot and gravelly, the manure of oxen is greatly preferable to that of horses.—The manure of horses wastes and evaporates in the farm yard and field, more speedily than that of oxen ; and we are convinced that the value of the manure of cattle exceeds, in general, that of horses a fourth part, and sometimes one half.—These are no inconsiderable advantages ; but that which far surpasses them all is, that every cultivator, who has the least degree of understanding, may annually make of every team of four oxen, a clear profit of 6l. 11s. 3d. or 7l. 17s. 6d. setting their food in opposition to their labor. If he buys his beasts at three years old, and sells them again at four, there is almost an absolute certainty of his gaining a louis and half, or two louis a head. This advantage may be extended much farther when the peasant has a right in any public pasturage, and can breed his own cattle. Whoever has been informed, that in the greatest part of Switzerland, particularly in the German division † of the canton of

* This is a valuable fact : now if their oxen are equal to those I used in Suffolk, what an amazing superiority for the ox culture ! These points of proportion, the expences of certain practices, &c. are very important circumstances, as it is upon a selection of such that these disputable points can alone be reconciled. Y.

† Switzerland at large is divided into the German, French, and Italian districts, according to the languages prevailing in its several parts.

of Berne, a pair of oxen of three years old, that have been in good pasture, commonly sell from ten to fifteen louis, will not be surprised at what I have advanced.

It is far otherwise with horses. Besides that their price is subject to very great and frequent variations, there is great danger in using young horses for heavy and constant labor. The slightest accident to a draught horse may be a very sensible loss to the farmer, whilst a lame ox is not at all the worse when fatted for market. Add to all this, if the farmer ploughs with horses in their full vigor, he has no other advantage to expect than during the time they can work: He sinks a large capital, which, instead of proving beneficial, wastes every day, and is reduced to nothing at the end of a few years. All these considerations induce our most judicious cultivators to rate the advantage of drawing with oxen instead of horses at 8l. 15s. one year with another†.

Farther

† This reasoning is sensible; and as it coincides with our experience in England, on this comparison, there is the greater reason to acknowledge its justness. The arguments here used, are the same as we hear most commonly used among ourselves in those counties where oxen are yet worked.—Upon the whole, this comparison of horses and oxen highly deserves farther attention.—The Marquis de Mirabeau, in a preceding paper, quotes the *Encyclopedie* on this subject: I have read the memoirs of that work on the subject of agriculture; they are extremely sensible, and call aloud for a translation into English. Among other articles, they contain an elaborate comparison between horses and oxen; decided in favor of the former. This comparison abounds with many circumstances very curious, and throws much light on the subject, and at the same time explains, in a good measure, the reason why the French prefer horses so much. Y.

N. B. The Marquis de Mirabeau not only refers in his letters to the article *Culture des terres*, but to the article *Fermier*; both of them in the old French Encyclopedia. E.

Farther Anecdotes concerning the Family of Pincou, mentioned by the Marquis de Mirabeau, collected by the French Translator.

IN the *Journal Economique* for December 1755, are two memoirs on the origin of the Pincou family.—I conceive that an abstract of them may be agreeable to those readers who have not had an opportunity of meeting with the journal. The facts related are too analogous to the history of Kliyogg for me to fear impropriety in placing them together.

“ At some leagues distance from the town of Thiers in Auvergne, is a very habitable castle ; the seat of a small barony, called Saudon.—About four hundred years since it was purchased by a numerous family of peasants, in whose possession it has continued hereditary to this day.—This family obtained, at the same time, a perpetual dispensation from the pope to marry within certain degrees where marriages are otherwise deemed unlawful. Such a mark of consideration is a proof of the virtuous regulations that then subsisted amongst these honest people ; and likewise of their apprehensions of relaxing their discipline and manners, should they marry out of their own family.

“ They have a tradition, which carries their origin much higher ; namely, that eleven hundred years ago, one of their ancestors, a man of great wealth, the father of a numerous progeny, and advanced in years, gave his children to understand : “ That their way of living must be greatly diminished, if, after his death, they should, as was customary, divide his fortune into separate portions ; and that, if they were desirous to be wiser than the generality of men, they must live in the same united state as under his parental roof.”—They did not fail to raise many objections to this proposal ; and the most weighty one was, the privation of an authority, such as he had exercised, and which his superior wisdom rendered so respectable.—

“ He

‘ He had foreseen and guarded against all the difficulties they feared ; and replied, that good institutions, firmly adhered to, would defend them from all inconveniencies capable of frustrating their scheme.—The father composed a *code* for the use of his children, which they most cordially accepted, and ever since have religiously observed.

‘ By these laws the whole parental authority devolves to a general assembly of the family. This assembly discusses their various interests, applies remedies to their grievances, and decides what measures are most eligible. A man is not admitted to these deliberations till he is twenty years of age. The assembly appoints a president to take care of the money, to sign resolutions, and to conduct affairs in general ; but he is restrained to the disposal of ten pistoles ; beyond which sum the assembly must determine.

‘ They never require of the president an account of his administration ; nor have they ever repented this singular confidence.—Their great maxim, and the foundation of all their rules, is, an implicit reverence for their own family ; which is instilled in infancy. This principle is characterized in many anecdotes.—Their second maxim is, never to soar above their original rank.—Thus the Pignous, which is the family name*, have never varied from other peasants in the articles of dress, food, and lodging. They are called by their christian name. The president alone has the title of Mr. : they call him Master Pignou.—All follow the plough with their laborers.

‘ The children are educated in common without any distinction, by a woman intrusted with the care of them to a certain age. She has also the superintendence of the dairy, and of the servants belonging to it.

‘ The family rules extend to domestics, who are to be present at morning and evening prayers, and to be regular in the practice of all Christian duties. ‘ If

* M. de Mirabeau calls it Pincou ; but I suppose Pignou is the provincial way of sounding it. F.

‘ If any of the younger branches of the family happen to detach themselves from it, they receive a proper dividend of the public money. It generally happens that these repent, and are desirous to return;—but this is a hopeless wish, and against the rules of the Society, which allows no re-admission to those who once abandon it.—Notwithstanding a great decrease by sickness for some years past, there yet remain eight heads of families.

‘ The Pignous make the most laudable use of wealth. They are charitable to the poor and hospitable to strangers : they are beloved, respected, and admired. —Many noble families, as well as those of peasants, have unsuccessfully attempted to imitate their rule of life. The former have turned the scheme into parties of pleasure ; and the latter have found it impracticable to arrive at that point of union and prosperity which distinguishes the family of Pignou.—Undoubtedly none of these have laid the same permanent foundation for the happiness they were in search of, in piety, benevolence, disinterestedness, simplicity, and attachment to business ; qualities, without which it is impossible to form a happy society, or procure peace and competence.

‘ Several intendants of the province have gratified their curiosity in visiting the Pignous.—M. le Blanc, since secretary at war, dined at the castle, was honorably entertained, and insisted on Master Pignou’s presiding at table. Delighted with their manners and customs, he made a recital of them to Louis XIV. Some time after Master Pignou being obliged to go to Paris on various business ; he paid his compliments to M. le Blanc, who presented him to the King. Louis asked him several questions, and was so charmed with his replies, that he ordered that the tax of the Pignous should never exceed six hundred livres ; and made him a present to defray the expences of his journey.”

These

These are the most interesting particulars in the *first* memoir.—The *second* differs from it in several articles. It is true they were written in different years ; the first being dated in 1739, and the second being a recent account ; but this does not sufficiently explain the variation.—How much is it to be wished that the Marquis de Mirabeau, or some other friend to human nature, would take the trouble of receiving exact and circumstantial information on the spot, of all that relates to this extraordinary family ! The public would esteem it an invaluable present.—In expecting that pleasure, I shall give the purport of the *second memoir*.

‘ The Pignous, proprietors of Saudon, about half a league from Thiers in Auvergne, have lived there near three hundred years. Their common estate brings in more than two hundred thousand franks ; consisting of meadows, vineyards, arable land, and other heritages. But they have no lordships or manors, excepting the fief of Saudon, which is of small value.

‘ This family has branched into four divisions, who live together within the same buildings. There are never more, nor less ; for they keep in the family only those who are designed to intermarry and succeed their parents ; whilst the rest of the children are settled in the adjacent villages with a fortune of 21l. 17s. 6d. The daughters have also a chest of linen, and some household furniture of small value, such as peasants require ; the Pignous not being in outward appearance, different from their laborers.

‘ The master is the only man amongst them who wears leathern shoes.—The women wear them, because they never work in the field. There is particular care bestowed on the education of these. They are maintained in a convent at the general expence, till they are of an age to become settled. If it happens that one branch of the family has only a daughter, who is consequently

‘ frequently heiress to one fourth part of the estate, they
 ‘ marry her to the son of another branch, to keep up
 ‘ the number of their chiefs.

‘ They take care early to impress their children
 ‘ with such a respect for their family and for its
 ‘ institutions ; that there has never been an instance of
 ‘ any of the chiefs entertaining the most distant idea of
 ‘ separating from the community ; nor of any of the
 ‘ sons or daughters, who have left the castle, desiring
 ‘ any addition to their fortune, small as it is.—About
 ‘ forty years ago, the widow of one of their chiefs, who
 ‘ had an only daughter, was solicited to marry some
 ‘ gentleman herself, as a means of establishing her daughter,
 ‘ in a manner suitable to her large fortune. This
 ‘ worthy woman answered in her provincial dialect,
 ‘ that she never could consent to put such an indignity
 ‘ on the family and customs of the Pignous !

‘ Though property is equally divided amongst the
 ‘ four chiefs, the principal authority rests with the
 ‘ master, who is chosen from the other chiefs.

‘ The castle is large, but the apartments are furnished
 ‘ in the most plain and humble manner.—M. de
 ‘ la Granville, who was travelling that way, stopped at
 ‘ Master Pignou’s. Some of his company were for advising
 ‘ the master to furnish at least one apartment elegantly,
 ‘ as a mark of distinction ; but the intendant,
 ‘ wiser than they, demonstrated to them that simplicity
 ‘ was essential to such an establishment ; and that when
 ‘ once they made a distinction in apartments, it would
 ‘ soon be followed by other innovations which would interrupt
 ‘ the happiness of this little republic.

‘ The Pignou family are remarkably bountiful to poor
 ‘ travellers, who are cordially received, fed, and even
 ‘ lodged, if they chance to be benighted. They also
 ‘ receive well all visitants, providing the best entertainment
 ‘ in their power, according to their rank ;
 ‘ which makes them exceedingly honored and esteemed
 ‘ in the province ;—And what Master Pignou decides
 ‘ in

‘ in any controversy, passes in general, with the peasants, for an infallible decree.’

I cannot (says the French Translator) forbear communicating the judicious reflexions of my journalist, with which I shall conclude.—“ We should accuse ourselves,” says he, “ if we neglected to recommend to observation, these solid effects of economy and order : such as the plenty it procures, the concord it maintains, the tranquillity it bestows ! By its influence, labor is softened, jealousy extinguished, equality restored ! What extraordinary blessings may we not hope from it, in intelligent and enlightened persons united upon the same principles ; productive of so much good even amongst simple peasants ! What an accession of opulence and strength to a state, to have a collection of these small republics formed within itself ! A manly and sublime simplicity would succeed to effeminate luxury : moderation, the daughter of industry, would treasure the riches thus acquired ; and mankind would at last be convinced, that the most infallible means to defy poverty is to renounce opulence, and to fly from the immoderate use of what we possess. Children educated in these maxims, would renew that purity of manners, of which the loss is more to be regretted every day ; whilst the earth cultivated by their innocent hands, would no longer disappoint chimerical expectations by its sterility. Surely we have better motives than the terrible consequences of a revolution, to bring us back to nature !”

Anecdotes of the Family of Fleuriot, known in Lorraine by the Name of Valdajon ; by the Count de Treffan ; with an Introduction and Remarks by the French Translator.

THE piece before us is by the Count de Treffan.—In reading the Rural Socrates, he recollected the several particulars of a journey he took some years since, from a desire of gaining a perfect information concerning a family of peasants, as philosophical, and perhaps even yet more to be respected than Kliyogg ; and whose character and institutions peculiarly affected the sensibility of M. de Treffan.—He not only paid due deference to the work of M. Hirzel ; but the friendship with which he honors me, palliated the imperfections of my translation ; nor did he disdain to oblige me in the following memoir, with a parallel to the Rural Socrates.

‘ A league and a half from Plombières, in that part of
 ‘ the Vosges, which borders on Franche Comté a pretty
 ‘ extensive valley is formed by several openings betwixt
 ‘ the hills, which has a cheerful appearance, and shews
 ‘ the skill and assiduity of the cultivators.

‘ These consist of a single family, who occupy four
 ‘ or five houses : they are brought up in the same prin-
 ‘ ciples ; they are governed by a chief chosen out of
 ‘ their body for his age and wisdom ; and are incessantly
 ‘ employed in assisting the public, in educating
 ‘ their children, in comforting the distressed, and in
 ‘ tilling the ground.

‘ This

† Lieutenant-General in the French service, Governor of Bitche and German Lorraine, lord chamberlain of the household to the Polish King Stanislaus, and member of the academies of sciences at Paris, Berlin, London, Edinburgh, Nantz, Metz, &c. F.

The Count de Treffan, was a friend of Voltaire's and a poet. He died at an advanced age. E.

‘ This family, whose name is *Fleuriot*, is better distinguished by that of *Valdajon*, given to the country and village which it inhabits.

‘ For many years past, the chiefs have principally studied that part of surgery which respects *fractures and dislocations*. Repeated cures have added reputation to their knowledge ; whilst remarkable piety and exemplary charity have justly acquired them the character of virtuous men.

‘ The most peculiar modesty, the sincerest fraternal tenderness, are conspicuous in the manners of this happy family ; which is now sufficiently numerous and remote from its common stock not to be obliged to contract foreign alliances.

‘ The late Duke Leopold*, touched with admiration for the virtues inherent in the *Fleurios*, and sensible that every part of their conduct merited a Civic Crown, and that they had proved the greatness of their souls by the most disinterested beneficence ; was desirous to ennoble them.

‘ The families assembled ; and the heads of them were unanimous to return their grateful thanks to their sovereign for the honor he intended them, but declined the acceptance of it. “ Our posterity, (said they, in an address equally wise and dutiful) may, perhaps, see objects in a different light from ourselves ; intoxicated with the pride of nobility, they may dispense themselves from the duty of relieving the poor ; despise the cultivation of their estate ; the blessing of heaven will no longer prosper their undertakings ; discord will divide them ; and they will cease to be happy.”—They refused a patent of nobility ; but that, traced in their souls, has always remained indelible !

‘ The

* One of the Lorraine family ; a family since united to the Austrian royal family. The late Queen of France sprang from the united houses. E.

‘ The cures performed by the Fleuriots are almost
‘ incredible, and have often excited envy.

‘ The first time I was at Plombieres, I informed my-
‘ self particularly of what related to them ; and as I
‘ commanded in that part of Lorraine, it was easy for
‘ me to investigate the truth of all I wanted to know.—
‘ Some with whom I conversed, talked of the Fleuriots
‘ with as much regard, as admiration ; whilst a very
‘ small number, who, I thought, ought to have under-
‘ stood the subject best, seemed desirous to varnish with
‘ superstition and ignorance the process of the Fleuri-
‘ ots in their surgical operations. Truth appeared to
‘ me clearest in the most favorable reports :—I regard-
‘ ed it then as an honorable duty to examine facts with
‘ my own eyes, and to take proper precautions not to
‘ be deceived.

‘ As I have always, at leisure hours, made anatomy
‘ one of my studies ; I understood enough of it to dis-
‘ tinguish real science from imposture.

‘ I went to Valdajon privately, with only one attend-
‘ ant, in a plain dress ; as a stranger whom chance had
‘ brought to their habitations. I stopped at one of the
‘ first houses, and, on my entrance, every thing I saw
‘ edified and affected me.—It is with difficulty I refrain
‘ from describing the neatness and regularity of each
‘ article, with the obliging manners of the inhabitants.
‘ True hospitality shewed itself in its most natural and
‘ touching forms.

‘ My object being to know the degree of information
‘ of the more skilful among them, in an art founded on
‘ ascertained and correct principles ; I had no sooner
‘ refreshed myself, and noticed with admiration what-
‘ ever respected their rural economy and domestic go-
‘ vernment ; than I asked if they had any books. They
‘ answered, that their principal books were deposited
‘ in a neighboring house, occupied by an aged chief of
‘ the family. Being conducted thither, I was received
‘ by a respectable old man, who under a rustic form
‘ possessed

“ possessed soft and polished manners. As I found no
 “ difficulty in beginning my conversation, I asked him what
 “ principles he had studied in his art. “ Good books,
 “ nature, and experience, (he replied) were the only
 “ masters of my ancestors ; I have no other ; and the
 “ same system will pass to our children.” He then
 “ opened a large cabinet, plain in itself, but rich by the
 “ furniture it contained. I found in it the best books
 “ in surgery, antient and modern ; skeletons, male and
 “ female, of four or five different ages ; other skeletons
 “ taken to pieces and the parts thrown indiscriminately
 “ together, in order to be united by an exercise of skill ;
 “ and lastly, curious models to shew the muscular sys-
 “ tem.

“ Here (said he,) we teach what is necessary for the
 “ relief of our fellow creatures. We instruct our chil-
 “ dren to read and to understand what they read. Those
 “ of them who have the turn for it, know these bones
 “ and muscles before they are ten years old ; and after
 “ separating, can join them again. Here is a large
 “ press filled with bandages and ligatures proper for
 “ different cases, with tickets to mark them.—Our
 “ children are taught early also to join practice to
 “ theory ; and on this occasion, the goats you see feed-
 “ ing and even our dogs are made the victims. The
 “ very acts of cruelty exercised on these victims extin-
 “ guishes however the *principle* of cruelty ; for we en-
 “ courage our children to feel for the cries of these ani-
 “ mals, and to cherish them under their sufferings ; and
 “ they soon learn to heal their wounds*. Such are the
 “ lessons I received ; such are those we teach ; and the
 “ blessing of God has attended our endeavors.”

‘ I

* Such pain should only be inflicted on animals, where it is probable that it will lead to a *superior* good either to men or the brute creation. Experiments here without an object, or made more distressing than is needful ; are crimes against the *God of nature*. E.

‘ I am unable to express the tenderness and respect with which I was penetrated at this moment. I embraced the virtuous old man. I made myself known to him ; and intreated, if he designed to give me pleasure, that he would acquaint me how I could be of use to himself or to some one of his family.

‘ He pointed to the houses, fields of grain, and gardens, which surrounded us. “ The prospect before you (said he) supplies our wants ; and Providence having blessed our labors, we have even some means left for comforting the wretched. Every thing beyond what is needful for our small expences, would be useless : it might even become pernicious, by exciting inordinate desires in our children. But, Sir, you have the happiness to be in high office near our dear and august sovereign : Deign to tell him, that all our several families lift their prayers to heaven for the continuance of his precious life ; and that the Fleuriots will always endeavor to be useful to the distressed, that they may be ranked among the best subjects of the most beneficent of all monarchs*.”

‘ If a relation were required of multiplied compound fractures cured in the same patient, I could furnish not only one, but many accounts ; for which I could vouch upon the evidence of my own eye-sight.

‘ The Marquis de Voyer and M. de St. Lambert, whose abilities and information are so universally known,

* Stanislaus, then Ex-King of Poland. He kept his throne while Charles XII. of Sweden was in power ; but afterwards gave way to the better fortunes of King Augustus II. who was supported by the Russians.

His daughter was married to Louis XV. of France. By her influence he was not only allowed to retain his title ; but had Lorraine given to him to govern for life. He succeeded some of the most popular princes in that country that have been known any where in modern times, and added one to the number. He was the ostensible author of the *Œuvres d'un philosophe bienfaisant*, published in 4 volumes 8vo. and not only did much good in Lorraine, but ornamented it with several buildings, which are well known to travellers. E.

‘ known, have had the same curiosity respecting this family with myself, and will certify the same facts.

‘ As to the agriculture of the Fleuriots, I give no details on the subject. It will easily be presumed that persons so prudent and well instructed, have the same fundamental principles with the able and industrious Kliyogg. A parallel between them would nevertheless do honor to humanity, and furnish excellent lessons. Persons of reflection and sensibility, in short, will always with eagerness pay a just tribute to men as yet so rare, but whose example requires so much to be imitated.’

Remarks by the French Translator.

Who is there possessed of the least sentiment, on whom the above charming relation does not make a deep impression, and who does not feel interested in every particular which concerns the Fleuriots ?

In the *Journal Economique* for December, 1755, p. 76, we have the means of gratifying persons of this description, by an interesting letter written by M. de Morand, doctor regent of the faculty of medicine at Paris. His testimony alone would be decisive on the subject, if we have need of testimony after that of the Count de Tressan. It is true, that this celebrated physician did not see all which was viewed by my illustrious friend ; but he saw the most essential parts, and with the same eyes. He renders consequently the same justice to the skill of the Valdajons (or Fleuriots ;) and was alike struck and enchanted with their simplicity of manners, their style of life, their food, and their dress.

‘ Content (says he) with their lot, they confine themselves to pure necessaries, and reject whatever is useless. At home they live like simple peasants ; eating rye-bread and bacon, and using water for their only drink. They are always, one or other of them, abroad ; but never go out on horse-back, and will never

' never return home in a carriage. Gold and wealth in
 ' general, vain phantoms of happiness, have no effect on
 ' their minds. They have often refused two or three
 ' louis-d'ors from the rich, as a pay too ample ; taking
 ' from them only one or two crowns at the most. Ev-
 ' ery Tuesday they attend at Remiremont, and on other
 ' days at Plombieres and other places : having some-
 ' times forty poor patients in one spot, with fractures and
 ' maims ; whom they visit and dress, gratis, or without
 ' regarding what is paid to them. Oftentimes they sup-
 ' ply their patients with money to enable them to return
 ' home.—They give them also their ointment ; which
 ' is their sole secret and treasure. They affirm that
 ' the receipt of this belongs to their family : it is an
 ' outward application, known by the name of the Val-
 ' dajon ointment. This remedy is in much esteem in
 ' Lorraine ; being resolvent and good for the nerves,
 ' having qualities at once softening and corroborating.
 ' It is prescribed by the family in cases of bruises, strains,
 ' dislocations, and fractures, and also for wounds where
 ' there is danger of mortification ; It gives ease likewise
 ' in the pains of gout and of rheumatism. It is simply
 ' spread on linen, without being softened with heat.'—
 [Thus far M. Moraud.—We now return to our French
 Translator.]

Who (says the French Translator) after seeing the
 example of the Kliyoggs, the Pignous, and the Valda-
 jons, can retain a doubt, that Dr. Hirzel had the strong-
 est reason for affirming, that the class of peasants as
 much deserves the attention of the philosopher, as any
 other whatever. * * * Let the true sage who is friendly
 to humanity seek after men who are truly virtuous ; let
 him follow them into their obscurity, and into the clas-
 ses which to the boasted world of fashion seem the most
 abject. He will there certainly find many a Kliyogg, a
 Pignou, and a Valdajon, at present unknown ; for true
 virtue shuns inspection, and constantly remains attached

to that state of simplicity which some disdain to examine. But a discerning man will neglect nothing to draw such characters from their retreat : he will go like the Count de Tressan to visit them in their cottages, or like Dr. Hirzel to seek them at their plough. He will be eager to make known their virtues and their good actions ; not in order to flatter their self-love, for fame in their eyes is no blessing ; but in the hope that ** if examples of vice make so many guilty and unhappy, a contrary effect will be produced by instances of virtue.

SECTION III.

Additional Particulars in the Character and Sentiments of Kliyogg, communicated by a Correspondent.*

“ SINCE I know what use you design to make of ‘ Kliyogg†, it seems necessary to state certain points in ‘ his character, which can never serve for imitation in ‘ Zurich, but will not the less do him credit, ** or prevent his serving as a model for the cultivators of America. In all the civilized parts of Europe, man has very limited enjoyments ; no more than the mere ‘ portion which cannot be ravished from him ; a portion, ‘ necessarily slender in a country like Zurich, where the ‘ population

* These particulars are contained in a letter written in 1795, to the editor of this compilation, for the purpose of being inserted in this place. The original being in German, the translation is here given from a French translation.

The author of the letter is a citizen of Zurich, well known for his talents, and who has been noticed on this account by more than one sovereign power in Europe.—It will appear that he was little satisfied with the ancient constitution of his canton ; and it may be suspected, that he attributed to Kliyogg some of his own feelings in more than one respect. E.

† Namely, to publish the present compilation respecting him, in the United States of America, in the first instance. E.

‘ population is super-abundant, and the government
 ‘ meddles in the most minute concerns*.—To do justice
 ‘ then to the merits of Kliyogg, we must consider him
 ‘ as independent of circumstances.

‘ The civil and ecclesiastical constitution of his vil-
 ‘ lage was entirely contrary to his principles ; and he
 ‘ struggled against it with all the warmth and sincerity
 ‘ of his nature.—He considered morality and human
 ‘ happiness as founded not only upon an indefatigable
 ‘ zeal for business, but upon simple truths, purified from
 ‘ useless and foreign doctrines ; *** for he disliked
 ‘ much of what was taught in the schools, and even by
 ‘ the clergy of Zurich.

‘ He carried to great lengths the maxim, that man
 ‘ ought to stand upon his own basis, without yielding to
 ‘ companions or neighbors. He was alarmed at the
 ‘ meeting together of persons who were strangers to
 ‘ each other ; and affirmed that men grew worse when-
 ‘ ever they remained in each other’s company without
 ‘ occupation. In this view, he classed under one de-
 ‘ scription all assemblies at church-doors, taverns, mar-
 ‘ kets, town-halls, schools, and military reviews ; say-
 ‘ ing that in these cases men were sure to *unlearn* some-
 ‘ thing which was essential to them. I recollect distinct-
 ‘ ly one of his remarks ; namely, that when three per-
 ‘ sons are together, they will certainly say three things
 ‘ which are improper ; and if there are an hundred of
 ‘ them, they will say an hundred.

‘ It seems that Kliyogg has been extolled too much as
 ‘ a farmer, and at the expence too of his character of a
 ‘ man. We have peasants by hundreds, who have done
 ‘ as much as himself for the improvement of their
 ‘ farms ; but, in all our country, there is not a second
 ‘ Kliyogg, considered as a *man*. With respect to

‘ the

* This was but too true a charge. There was even an ecclesiastical officer, who among other things had a right to examine what sermons the clergy had preached in the course of every six months preceding. E.

' the management of his family,
 ' his support of our natural rights,
 ' an intimate knowledge of the human character,
 ' and of the primary sources of its errors and its
 ' vices,
 ' and a resolute and forcible opposition to these
 ' sources ;

' *** in all these particulars, he excelled more than
 ' he did as a Swiss cultivator ; and on this account an
 ' altar may be erected to him, provided it be in the
 ' Western world. In ours, we do not and cannot
 ' give to the people all which they ask. The *whole* of
 ' the people ought in truth to be respected ; but in Eu-
 ' rope, we think a man respectable only in proportion
 ' as he *differs* from the people.

' The *acquisition* of specie is with us the single stand-
 ' ard of internal prosperity ; and the *dissipation* of it, the
 ' necessary result of our complicated relations.—Kli-
 ' yogg however conceived, that coin in the hands of the
 ' peasant, led to his ruin ; and that the peasant had no
 ' use for cash, except to support his household and pay
 ' his taxes.***.

' He feared also that the happiness of his family would
 ' cease with the first piece of silk which entered it ; and
 ' he even dreaded the effect of Sunday clothes†.

' Having a deep penetration into man, he calculated
 ' the influence of each sensual enjoyment in its most
 ' distant consequences. It was not its effect however
 ' upon the finances or the state *** which interested
 ' him ; (for with these he did not concern himself ;))
 ' but its effect upon the tranquillity of the mind and up-
 ' on the liberty and free exercise of our faculties, at-
 ' tracted his notice ; and these are objects which (I
 ' maintain) need not be provided for in Europe.

' The

† It is surely useful to observe the rule, to be clean once a week. There
 is also a time when one may begin to wear our new clothes ; which may
 well happen on the day when there is no work. E.

‘ The superiority of the moral character, as seen upon many retired farms in Switzerland, where simple manners are preserved some centuries longer than in our villages ; is a confirmation that the ideas of Kliyogg respecting the union of families, are of the highest importance.—It is true, that the difficult intercourse between these detached farms, renders marriage somewhat less easy, than in villages ; but Kliyogg was no friend to that over-done population, which is seen in some parts of our canton.

‘ Kliyogg maintained that the *innocence* of the sexes ought to be preserved longer than is customary ; that is to say, their ignorance of this class of gratifications ; and he maintained that there is no difficulty in effecting this, by preventing the young from going to bed till they are well fatigued. He affirmed that the passion for premature enjoyment is not natural to man ; but owes its rise to the corruptions of society. He said, that nature is content to postpone these feelings for a long time, but that desires are commonly excited by the folly of idle company.—His system was partly the same for the desires and passions of the understanding. He thought that they ought not to be awakened too early, and before the mind is sufficiently matured to content them.—*** Our Kliyogg in short was firmly convinced, that men should be brought to a discreet enjoyment of life by a course of voluntary activity and exertion ; and he conceived that our present institutions of police, of education and of religion, were little adapted to the leading circumstances of common life.

‘ Perhaps I have too strongly expressed my sense of
‘ Kliyogg’s superiority as a *man*; but I am sure that he
‘ fell short in his character of a cultivator.—His fixed
‘ principle to do

as much as possible by work,

‘ as little as possible by money ;

as much as possible by the labor of his family, and

‘as little as possible by hired hands;’ all

all this was worthy of a great legislator [who has things at his command.]—But with a nation whose turn is become contracted by the practice of counting, measuring, and weighing ; and which, on account of its close population, the high price of its land, and the mortgages with which it is burthened, cannot subsist without counting, measuring and weighing ; with such a nation, the principle cannot apply. Where the peasant is obliged to pay a high interest, and where he commonly obtains the means of paying it by spinning ; and where the farms are generally thrown into divisions (or fields) of one eighth of an acre each ; there the farmer can rarely keep as many hands all the year round, as he will want at particular moments ; or fail to consider a return in cash, as the great object of his labors.—These however are circumstances to which Kliyogg paid little attention ; for which reason he cannot be exhibited as a model for the cultivators of Zurich, where (I repeat) many in this view have exceeded him.*

** The writer of this article, though ingenious, was not a farmer ; and he viewed his subject partially.—Many of Kliyogg's farming maxims apply even in Zurich : such as that a farmer should set the example of working ; that he should go to work the shortest way ; and that he should never despair. Many farming practices are also equally admissible in Zurich, which Kliyogg had the merit of first exhibiting there ; such as that of mixing together soils remarkable merely for differing from each other, that of obtaining the advantage derived from furrows in moist land without the loss of any land, and that of deriving manure from the trees in our woods.—Nor is the rest of Europe in general in the same circumstances in which the writer paints Zurich.—Consequently Kliyogg may be useful even in Zurich, and still more in the rest of Europe. E.*

A P P E N D I X.

No. I.

The Preface given by Arthur Young, Esquire, to that part of the Rural Socrates, translated and published in English, under his direction.

SOME time since I drew up the preceding essays*, I met with a small work in the French language, entitled *Le Socrate Rustique*. I perused it with great pleasure ; surprised that so uncommon a relation should not have attracted the attention of those gentlemen, who read the modern French authors, with a view to discover those that promise best for translation : but by not seeing this rustic philosopher in an English dress, I apprehend the work is not included in that number.—The merit and undoubted utility of it have determined me to procure a translation ; that the public might not be deprived of the loss of such an example, from the concurrence of those common circumstances, which generally decide the neglect of foreign books, when deserving of attention ; such as an improper taste (relative to use) in translators, or the ideas of booksellers concerning their profit.

The work is peculiarly connected with the general cast of the preceding subjects, viz. the economical management of a farm : it enlarges on some of them, and presents other ideas of indisputable use. Several parts of conduct, which I have omitted, are here enlarged upon ; and the whole is the real management of a Swiss farmer *now living*. It is the history of his practice ; and displays an example, not only of economy, industry, sobriety, and every domestic virtue ; but also of most spirited husbandry, much more correct and accurate than most of our British farmers can boast. It displays a poor peasant, coming to a small farm overwhelmed with mortgages, practising so animated an agriculture, as not only to gain enough to discharge his incumbrances ; but to purchase more land, and to cultivate the whole with unremitted diligence and neatness.—I should think

* Intituled, *Rural Economy, or Essays on the practical parts of husbandry, &c.* E.

think myself very unhappy, were I to trouble the public with a trifling or a worthless book ; but to the farming reader, or to those who can be interested with the memoirs of an honest industry, I flatter myself this little work will not be unacceptable*.

It has been received with uncommon pleasure in Switzerland and France.

The notes I have added, are marked at the end.***

No. II.

Fragments from the English or French translation of the Rural Socrates ; which (though originally written by Dr. Hirzel,) have been reserved for insertion in this appendix, as not directly relating to Kliyogg.

—Reflections now instructed me in this great truth, that real grandeur in man is unconfined to rank ; and that the meanest condition furnishes instances of exalted sentiment and understanding, capable of being employed to the general good.—I was likewise convinced that in all situations, the consciousness of a rational application of our talents, the sense of the progress we make in doing good, and the pure and tranquil joy which is the constant result of it ; are every where the steady reward of virtue.—The different gradations and descriptions of genius are equally discernible in the cottage and the palace. I could trace among the cultivators of the earth a Lycurgus, a Socrates, a Plato, a Homer, and a Lucian† ! Nor ought I to conceal that the marks of vice were also to be met with. The distinction between the rustics and the fashionable part of the world consists in the *objects*, not the *degree*, of the powers of reasoning.

The country therefore is the best school for acquiring a more intimate knowledge of human nature, for forming just ideas of happiness, and for discerning what constitutes the true greatness of man. Here I learned to despise

* It was written originally in German. This translation is from the French one.*** Y.

‡ Some village Hampden, that with dauntless breast
The little tyrant of his fields withstood ;
Some mute, inglorious Milton, here may rest ;
Some Cromwell, guiltless of his country's blood,
Full many a gem of purest ray serene
The dark unfathom'd caves of ocean bear ;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

Gray's Elegy, written in a Country Church Yard. E.

despise the ridiculous vanity of those literary geniuses, who fancy that their extensive erudition places them in a superior order of beings; when it is evident, that their understanding is frequently clouded with prejudices, and their will, a slave to the dominion of the passions; a slavery which their vanity, the excrescence of their learning, renders apparent to the eyes of a true philosopher.

My sentiments now became more enlarged. All the disadvantageous descriptions of the manners and genius of those we call *savages* grew suspected; and I lamented our deficiency in relations of travelling philosophers, capable of investigating the secret recesses of the human heart, and of contemplating nature in her uncultivated offspring in a judicious and impartial manner. I am persuaded such remarks would throw new light on our inquiries into the theory of the intellectual faculty, and furnish the friends of human nature with materials for gratitude to the wisdom and goodness of the Creator in the order and disposition of his creatures.—We should find that those nations, whom we brand as savage, might, with much propriety, retort the appellation on their polite guests, who seek forcibly to dispossess them of wealth and liberty! Nor should we have any remaining doubts whether those among them acted wisely, who after participating in the manners and sciences of the Europeans, seize the first opportunity of returning to the simple and rational life of their countrymen. * * *

The pleasure arising from the study of husbandry is now confirmed in me*, since it is become a part of my duty to examine the nature of soils. The appointment of first physician to the republic of Zurich, making it incumbent on me to watch over the health of her citizens, I am obliged to pay peculiar attention to the different modes of living of the different ranks of people.—The consideration of a remedy for epidemical distempers among cattle, also being strongly recommended to my care, some knowledge of agriculture seemed a necessary preliminary to such an office; as it almost always happens that the origin of these epidemical distempers springs from the meadow and pasture lands. *The rules† (inserted in our memoirs) for prevention of epidemical diseases*

* Dr. Hirzel from his ninth to his sixteenth year resided in the Abbey of Capel; of which his father was Intendant for the King of Prussia. Here he went through a complete course of husbandry and conversed with farmers; thus acquiring a love for agriculture, with opportunities of observing mankind in a state of retirement. E.

† The government of Zurich, desirous to give these rules the force of law, published them by authority throughout their canton.—The magistracy of Basle (or Basle) eagerly followed the example.

The memoirs referred to, are those of the Philosophical Society of Zurich; of which the author had been secretary. It has been observed in the preface, that the Rural Socrates was read before the Society, and is a part of its memoirs. F.

diseases in cattle, by correcting the insalubrity of the soil, furnish proof of what I advance.

This double motive inspired me with an ardent desire of exploring and explaining, with all possible precision, the present state of rural economy in Zurich; with its imperfections and capability of improvement. In this pursuit I again repeat my happiness in being member of a society, which makes this interesting subject the principal and constant end of its conferences and inquiries.

I must nevertheless acknowledge, that the methods hitherto pursued, do not appear to me, the best calculated to answer the purposes of improvement in farming.—An eager pursuit after new experiments, prevails amongst those, whose knowledge of the ancient husbandry is superficial and incompetent. Some there are who flatter themselves with being considered as the great improvers of agriculture, from the introduction of some unknown species of corn or artificial grass: others expect fame from the invention of some new implement or different method of tillage: whilst a third sort hope to acquire it by untried objects of attention; such as the culture of mulberry-trees for silk-worms, &c.—In opposition to this I apprehend the first principle we ought to set out upon, is a perfect knowledge of the nature of soils; with a competent insight into such methods of cultivation as are practised by the most industrious farmers, by which they often double their produce, compared with their nearest neighbors*. What remains is to procure a free communication of these methods; and to endeavor by all possible means, to excite a laudable emulation in farmers.—This I should think the most eligible plan for restoring agriculture among us. The most circumscribed genius may follow practical rules, unmolested by any obstacle; whilst new inventions are attended with a crowd of difficulties.

I have no desire to depreciate the merit of those generous citizens, who have appropriated a considerable part of the superfluity of their income to the procuring of new-invented implements of husbandry; with several sorts of grain and grass-seeds, trees and shrubs, unknown in our climate; of which they have made trials on their own estates before they were rendered public. These spirited attentions, of whose good effects we have already reaped much advantage, undoubtedly merit our commendation and acknowledgement. The introduction of potatoes and turkey-corn (or maize,) and of turf (or peat) for manure, &c. may be comprised in the number.—Yet this plan for the improvement of agriculture, appears more *uncertain*, and infinitely *slower* in its progress, than that which I have ventured to recommend. It is more *uncertain*, because men are too apt to embellish a favorite theory in their writings. The objects
of

* *A farmer can seldom do better, when moving into a new situation, than observe the practices of the most successful of his new neighbors; especially if he is obliged to employ laborers obtained upon the spot. It will be easy afterwards gradually to resort to his own ideas. E.*

of which they are fond, are often extolled beyond reality; and they allow too much to fancy in their descriptions. It must be a long course of experiments which alone can determine whether this or that grain or grass may be naturalized with real benefit to a country; or whether the adoption of a new system of husbandry, with its attendant expence, be an advantageous compensation for abandoning an old one. Experiments often succeed to admiration in a well-cultivated garden; but when extended, the utility is found absorbed in the expence of labor.—I have also observed, that new inventions are very *slow* in their effects, and can be of no real benefit till they become habitual or general.—It is a work of time to convince a peasant that the alterations you propose are eligible; and to persuade him to renounce his prejudices, and change the habits received from his forefathers for new ones.

No. III.

Another Article from Dr. Hirzel.

A Letter from Dr. Hirzel to the Abbé Sigismond, Count of Hohenwart and President of the College of the North [du Nord], of Lintz, (dated 4 October, 1774,) is inserted in the French translation; but as it has no relation to Kliyogg, it was omitted in its place; though it contains useful remarks respecting the merits of agriculture, and the injury done to it by luxury, manufactures, despotism, armies, &c.

It is worthy of notice however, that famine is represented as having caused great mortality among manufacturers and other *purchasers* of the earth's productions; but as having had no effect among those who *cultivated the earth for food*. The French translator adds curious accounts of the diminution of marriages and births among the former, in addition to the increased number of deaths.

The following passages also merit a place here. "Columella (says Dr. Hirzel) assures us, that agriculture is intimately allied with wisdom; and I can affirm from my own experience, that the assiduity and skill in agriculture of our villages always affords a certain presumption in favor of their attachment to religion and good morals; and that it is rare to find these virtues, except in company with each other."—"A good cultivator is soon turned into a good soldier; and many of our oldest officers in foreign service have informed me, that they have constantly observed, that *every soldier drawn from the peasantry is a good soldier in proportion as he has been a good peasant*."

No. IV.

Conclusion of Dr. Hirzel's first work, chiefly taken from the English translation.

If the magistrates of Zurich think it an object of national utility to encourage agriculture by premiums and marks of distinction, their whole attention should be applied to having them justly conferred. This would require the establishment of a Society formed of men of character ; whose integrity and knowledge of every thing relative to husbandry, might secure universal confidence ; for it is necessary that those who are to confer esteem, should themselves possess it. Men of this description will think themselves under the strongest obligation to study, with accuracy, the state of the country ; a task not easy to be accomplished, since notwithstanding our small extent of territory, we have an uncommon variety of cultivation.—Those parts which border upon the Alps are appropriated to the grazing and breeding of *cattle*, and little grain is to be seen there ; whilst in the lower and less confined districts of Greiffensee, Kibourg, and Regensper, the *harvest* makes a glorious appearance. Along the two banks of the Lake of Zurich, in the vales watered by the Limmath, Thour, and Thöess ; as well as on the borders of the Rhine ; the culture of the vine forms the principal branch of rural economy : but this culture is different, according to the nature of these soils. The grapes on the Lake of Zurich seem to require another treatment, from those on the Limmath, though the vineyards are separated only by the city ; and the culture of those planted on the sides of the Rhine, the Thour, and the Thöess, differs widely from both.—The members of this Society should therefore make themselves acquainted with the nature of the different practices used throughout the canton . . . The names of the persons most esteemed and most successful in husbandry should also be obtained ; with their own relations of their methods of conducting and improving their farms. The Society should also from time to time make excursions, to rectify mistakes by personal inquiries.—Thus by a judicious distribution of applause and of recompenses to the best of cultivators, an emulation might be awakened in the peasants so as to bring agriculture to a general state of improvement. Careful trials might be made under the immediate inspection of the Society of all new discoveries, first in nursery-grounds, and afterwards if successful in the open field. An exact journal should be of every experiment . . .

When the Society shall have sufficiently qualified itself, and made the necessary arrangements, it may propose an annual selection of the best farmers from a certain number of villages, taking all in rotation. On an appointed day these should be invited to appear before the Society ; and when surrounded by their countrymen, hear an eulogium pronounced, recommending them as models to others ; and in testimony of the public approbation, receive the destined prize ! I would have this a medal, representing a laborer driving his plough. . .

Such rewards would infinitely more promote improvements in husbandry, than the custom of offering premiums for the best dissertation on fixed questions. My method conducs to its end directly; whilst ingenious speculations are slow and remote in their consequences†.

I cannot better conclude than with a remark from the Hiero of Xenophon, which perfectly agrees with the plan here offered. "Agriculture which though one of the most lucrative employments has never yet been attempted to be forwarded by emulation, would greatly flourish, if premiums were established in the country and in the villages for those who best cultivated the earth. The citizens thus encouraged to exertions, would make great profits; the revenues of the state would augment; and a modest temperance would be joined to a love of labor. It is besides known that crimes are less common among the industrious‡."

No. V.

Of the honors paid to agriculture in certain eastern countries.

There are some remarkable instances (says Mr. Gibbon when speaking of *Persia* in antient times) in which Zoroaster* lays aside the prophet, assumes the legislator, and discovers a liberal concern for private and public happiness, seldom to be found among the groveling or visionary schemes of superstition.—Fasting and celibacy, the common means of purchasing the divine favor, he condemns with abhorrence; as a criminal rejection of the best gifts of Providence. The saint, in the Magian religion, is obliged to beget children; to plant useful trees, to destroy noxious animals,

† Yontching, Emperor of China, who died in the year 1724, and was remarkable for his justice and observation of the laws, "raised to the rank of a mandarin of the eighth class, that laborer, in every province, who, by the united voice of the mandarins of his canton, was decreed the most diligent, industrious, honest man! Not that the laborer was compelled to quit his original profession, where he had made so good a figure, to exercise functions of judicature with which he was utterly unacquainted. He still remained a laborer, with the title of mandarin: He enjoyed the privilege of being next the governor of the province, and eating at his table; and his name stood in letters of gold in the public hall. It is said that this custom, so repugnant to our manners, and so strong a satire upon them, still subsists." See *Additions to the History of all Nations*, by M. Voltaire. F.

‡ Dr. Hirzel in his work cites a celebrated encomium on agriculture, by the antient Socrates, extracted from the fifth book of the *Memorabilia* of Xenophon. But as it does not agree with modern manners and religion in some particulars, it has been neglected here. R.

* A Persian legislator.

male, to convey water to the dry lands of Persia, and to work out his salvation by pursuing all the labors of agriculture. We may quote from the Zendavesta a wise and benevolent maxim, which compensates for many an absurdity : " He who sows the ground with care and diligence, acquires a greater stock of religious merit, than he could gain by the repetition of ten thousand prayers."—In the spring of every year a festival was celebrated, destined to represent the primitive equality, and the present connection, of mankind. The stately *kings* of Persia, exchanging their vain pomp for more genuine greatness, freely mingled with the humblest but most useful of their subjects. On that day the husbandmen were admitted without distinction, to the table of the king and his satraps [or nobility.] The monarch accepted their petitions, inquired into their grievances, and conversed with them on the most equal terms. " From *your labors* was he accustomed to say, (and to say with truth if not with sincerity) from your labors *we* receive our subsistence : *you* derive your tranquillity from *our vigilance* : since therefore we are *mutually* necessary to each other, let us live together in concord and love †." Such a festival must indeed have degenerated, in a wealthy and despotic empire, into a theatrical representation ; but it was at least a comedy well worthy of a royal audience, and which might sometimes imprint a salutary lesson on the mind of a young prince. (See the History of the Decline and Fall of the Roman Empire, chap. 8.)

The Guebres‡ in Persia (relates Sir John Chardin) are all cultivators, or artificers, or fullers, or workers in leather. I never saw *one* among them who lived without doing something, nor yet any one of them who applied to the liberal arts or to commerce. Their great profession is agriculture ; including in this term, gardening and vineyards, as well as tillage. They consider agriculture not only as an agreeable and innocent profession, but as meritorious and noble. They even believe it the first of vocations ; and one which both the sovereign God and the inferior gods (as they phrase it) hold most in consideration, and most reward. This creed (for it has become such) peculiarly inclines them to cultivation ; their priests teaching them, that though the most virtuous of all acts is that of having a family ; yet that the next is to cultivate lands which would otherwise be neglected, or to plant a tree useful for bearing fruit or for other purposes.—I have an hundred times reflected on this subject, when I have contemplated on one side the dryness and present barrenness of Persia, with its scanty population and slender productions, compared with the immense size of this country ; and on the other hand, have recollected what is said in ancient history of its numbers, fertility, and

† How closely does this correspond with Klyogg's discourse to Prince Louis Eugene of Wirtemberg ! See p. 116—117. E.

‡ The Guebres are the worshippers of fire or of the sun, in modern times : the name being given to them by the Mohammedans, in reproach. These worshippers are now very few in number. They are descendants of the Aegi, or followers of Zoroaster, just mentioned from Mr. Gibbon. E.

and power ; (for nothing can at first seem more improbable than that both sides of the case should be true ;) I say, that I have an hundred times reflected on this strange change ; and it appeared to me owing to two causes.—First, the antient Persians were robust, laborious, and attached to business ; while the modern inhabitants are idle, voluptuous, and speculative. Next, the antient Persians made cultivation a branch of their religion ; and thought that to labor, was to serve God : while the present inhabitants of Persia have principles which lead them to despise work ; for they maintain that life is so short, uncertain, and changing ; that while it lasts, we should act as men do in a conquered country or in winter quarters ; that is to say, obtain whatever we can, without caring for futurity.—The [modern descendants of the] antient Persians have gentle and simple manners ; and live very tranquilly under their elders, whom they choose as magistrates ; the Persian government confirming them in their office. [N. B. This paragraph is translated from an extract given in the preface to the French translation of Kliyogg. E.]

Mr. Bell, the traveller, who was present at the march of a *Turkish* army from Constantinople, headed by the Sultan ; tells us that it was attended by all the different trades and artisans, and that the procession continued four days. “ *The first in procession, was a plough drawn by painted oxen with gilded horns.*” See his second volume. p. 414.

Before the original institutions of *India* were subverted by foreign invaders, the industry of the husbandman on which every member of the community depended for subsistence, was as secure, as the tenure by which he held his lands was equitable. Even war did not interrupt his labors or endanger his property. It was not uncommon, we are informed [by Strabo,] that while two armies were fighting a battle in one field, the peasants were ploughing or reaping in the next field in perfect tranquillity. These maxims and regulations of the antient legislators of India have a near resemblance to the system of those modern speculators on political economy, who represent the produce of land as the sole source of wealth in every country ; and who consider the discovery of this principle, according to which they contend that the government of nations should be conducted, as one of the greatest efforts of human wisdom.—Under a form of government which paid such an attention to all the different orders of which the society is composed, particularly the cultivators of the earth, it is not wonderful that the antients should describe the Indians as a most happy race of men ; and that the most intelligent modern observers should celebrate the equity, the humanity, and the mildness of Indian policy. A Hindoo Rajah, as I have been informed by persons well acquainted with the state of India, resembles more a father presiding in a numerous family of children ; than a sovereign ruling over inferiors.—See Appendix to Dr. Robertson’s *Historical Disquisitions concerning the knowledge which the antients had of India.* p. 267—268.

On the fifteenth day of the first moon in every year, which generally corresponds with the beginning of March, the Emperor of *China* in person performs the ceremony of opening the grounds. This prince in great pomp proceeds to the field appointed for the ceremony: the princes of the imperial family, the presidents of the five great tribunals, and an infinite number of mandarins accompany him. * * * The Emperor laying aside his royal robes, takes hold of the handle of the plough, and turns up several furrows the whole length of the field: then, with a complaisant air having delivered the plough to the mandarins, they successively follow his example. * * * The ceremony concludes with the distribution of money and pieces of stuff among the laborers there present; the most active of whom finish the remaining labor, in presence of the Emperor. * * *

Some time after, when they have sufficiently labored and manured their grounds, the Emperor repairs *again* in procession; and begins the sowing of the fields, always accompanied with ceremony, and attended by the laborers of the province.

The same ceremonies are performed on the same days in all the provinces of the empire, by the viceroys, assisted by all the magistrates of their departments, in presence of a great number of the laborers of their respective provinces. I have seen this opening of the grounds at Canton; and never remember to have beheld any of the ceremonies invented by men with half the pleasure. * *

The Chinese agriculture has at the same time other encouragements. Every year the viceroys of the provinces send to court the names of such laborers as have distinguished themselves in their employments. . . . These names are presented to the Emperor, who confers honorary titles on the parties, to distinguish them above their fellow laborers.

If any man has made an important discovery which may influence the improvement of agriculture, or should he in any manner deserve more distinguished marks of regard than the rest, the Emperor invites him to Peking, defraying his journey with dignity at the expence of his empire; he receives him into his palace; interrogates him with regard to his abilities, his age, the number of his children, the extent and quality of his lands; then dismises him to his plough, distinguished by honorable titles and loaded with benefits and favors.

* * * This empire was founded by laborers in those happy times, when the laws of the great Creator were still held in remembrance, and the culture of the earth considered as the noblest of all employments, . . . and the general occupation of all. From Fohi, (who was the first chief of the nation * *) all the Emperors without exception, even to this day, glory in being the first laborers of their empire.

The Chinese history has carefully preserved an anecdote of generosity in two of the ancient Emperors, who not perceiving among their children any one to mount a throne which virtue alone ought to inherit, named as their successors two simple laborers. These laborers, according to the Chinese annals, advanced the happiness of mankind during very long reigns: their memory is still held in the highest veneration. It is unnecessary

cessary to observe how much examples such as these honor and animate agriculture.

See *Travels of a Philosopher* by M. le Poivre; a beautiful and celebrated little performance, of the English translation of which, the printer of the present work published a new edition in 1797†.

No. VI.

Some particulars respecting Chinese agriculture.

By what art (says the same M. le Poivre) can the earth produce subsistence [in China] for such numbers? Do the Chinese possess any secret for multiplying grain and provisions***?—To solve my doubts I traverse the fields; I introduce myself among the laborers; who are in general, easy, polite, and affable, with some share of learning and knowledge of the world. I examine and pursue them through all their operations; and observe that their secret consists simply in manuring their fields judiciously, *ploughing them to a considerable depth*, sowing them in the proper season, turning to advantage every inch of ground which can produce the most inconsiderable crop, and preferring to every other species of culture that of *grain*, as by far the most important.

This system of culture, the last article excepted, appears to be the same that is recommended in all our best authors***; our common laborers are acquainted with it;—but how much must our European farmers be surprised, when they are informed that the Chinese have *no meadows*, natural nor artificial; and have not the least conception of *fallowing*, never allowing their lands the slightest repose.

The Chinese laborer would consider meadows of every denomination, as lands in a state of nature. They sow all their lands with *grain*; and give the preference to such grounds as we generally lay out in meadows; which lying low and being properly situated with respect to water, are consequently by far the most fertile. They affirm that a field sown with grain will yield as much *straw* for the nourishment of cattle, as it would have produced of hay; besides the additional advantage of the grain, for the sustenance of man; of which they can spare too in plentiful seasons, a small portion for the animal creation.—Such is the system adhered to from one extremity of their empire to the other, and confirmed by the experience of four thousand years, among a people of all nations in the world the most attentive to their interest.

*** A

† M. le Poivre was the first, and not the least important collector, of those plants of the Eastern Seas, which have been since dispersed through the West-Indies. They were first deposited in the Isle of France. The Notice concerning the life of M. le Poivre, says, that the bills of exchange of this amiable man, drawn for his reimbursement, long remained unpaid; and were finally discharged during the administration of Mr. Turgot.—This fact is related upon memory. E.

* * A Chinese laborer could not but smile, if you informed him that the earth has occasion for repose at a certain fixed period of time.—The Chinese lands in general are not superior to ours: You see there as with us, some excellent grounds, others middling, the rest bad; some soils strong, others light; lands where clay, and lands where sand, gravel, and flints every where predominate. All these grounds even in the northern provinces, yield annually two crops; and in those towards the south, five in two years; without one single fallow season, during the thousands of years that they have been converted to the uses of agriculture.—The Chinese use the same manures as we do, in order to restore to their grounds those salts and juices which an unremitting production is perpetually consuming. They are acquainted with man: they employ also common salt, lime, ashes, and all sorts of animal dung, but above all that [namely human] which we throw into our rivers: they make great use of urine, which is carefully preserved in every house and sold to the best advantage: in a word, every thing produced by the earth is reconveyed to it with the greatest care into whatever shape the operations of nature or art may have transformed it. When their manures are at any time scarce, they supply the deficiency by turning up the ground with the spade to a great depth; which brings up to the surface * * a new soil, enriched with the juices of that which descends in its room†.

Without meadows, the Chinese maintain a number of horses, buffaloes, and other animals of every species for labor, for sustenance, and for manure. These animals are fed some with straw; others with roots, beans, and grain of every kind. * * *

The most rocky hills, which in France and other places they turn into vineyards or totally neglect, are there compelled by dint of industry to produce grain. The Chinese are acquainted indeed with the vine, which here and there they plant in arbors; but they * * would imagine it a sin against humanity to endeavor to procure by cultivation an agreeable liquor, whilst from the want of that grain which this vineyard might have produced, some individual perhaps might be in danger of perishing with hunger.

The steepest mountains even are rendered accessible. At Canton and from one extremity of the empire to another, you observe mountains cut into terraces; representing at a distance immense pyramids divided into different stages, which seem to rear their heads to heaven. Every one of these terraces yields annually a crop of some kind of grain, even of rice; and you cannot withhold your admiration, when you behold the water of the river, the canal, or the fountain, which glides by the foot of the mountain, raised from terrace to terrace even to the summit, by means of a simple portable machine which two men with ease, transport and put in motion. * * *

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† This is like the method so much talked of in the *English Museum Rusticum*, to cure the "subsidence of chalk," or the descent below the surface of the particles of chalk employed for manure. E.

The Chinese nation is capable of the most stupendous works. - In point of labor I never observed their equals in the world. Every day in the year is a working day; except the first, destined for paying reciprocal visits; and the last, which is consecrated to the ceremonial duties they pay to their ancestors. An idle man would be treated with the most sovereign contempt, and regarded as a paralytic member. * * * An ancient Emperor of China, in a public instruction exhorting the people to labor, observed that if in one corner of the empire there was a man who did nothing, there must in another quarter be some one deprived of the necessaries of life. This wise maxim is fixed in the breast of every Chinese; and with this people so open to reason, he who pronounces a wise maxim pronounces a law. . . .

From these observations it is obvious that agriculture flourishes in China more than in any other country in the world. Yet it is not to any process peculiar to their labor, it is not to the form of their plough, or their method of sowing, that this happy state and the plenty consequent on it is to be attributed. It must chiefly be derived from their mode of government, the immoveable foundations of which have been laid deep by the hand of reason alone, coeval almost with the beginning of time; and from their laws, dictated by nature to the first of the human race and sacredly preserved from generation to generation, engraved in the hearts of a great people. — [See M. le Poivre's work as above.]

F I N I S.



